VOL. (1)

جامع العلوم والحكم

The Translation of
The Meaning of The Fifty Hadith
of Jame Al-uloom Wal-Hikam

"A Compilation of Knowledge and Wisdom"

Translation and Spotlights:
Yaseen Ibrahim al-Sheikh

VOL. (2)

مختارات من

صحيح الأحاديث القدسيه

A Selection of Authentic Qudsî (Sacred) Ḥadîths

Translated by:
Muhammad M. `Abdul-Fattâh

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VOL. (1)

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“A Compilation of Knowledge and Wisdom”

Compilation:
Ibn Rajab al-Hanbali
(736 H – 795 H)

جامع العلوم والحكم

لابن رجب الحنبلي

٧٣٦ - ٧٩٥هـ

Translation and Spotlights:
Yaseen Ibrahim al-Sheikh

بسم الله الرحمن الرحيم

Dedication

To whom I hope - ***Insha Allah*** - to be among those who will drink from his Basin on the Day of Judgemen!

To the owner of the Praiseworthy Standing!

To the Prophet Muhammad!

(Blessings and peace of Allah be upon him)

Yaseen

A word of Thanks

I would like to begin by thanking Br. ***al-Sheikh Muhammad Muhiyddin al-Asfar***, an expert at the Ministry of Awqaf and Islamic Affairs -State of Qatar, for the careful weighing of the explanations I prepared about the texts of the Fifty Hadith as well as for his valuable comments and good clarifications

Special thanks are also due to sister ***Diane Hummaid*** and Br. ***Muhammd 'Abdul Rauf Shakir*** ,both are American Muslims, for going through the English manuscript of the texts of the Fifty Hadith and for making valuable suggestions and sound advice.

I wish to express my thanks to my Br. ***M.M.Budair*** who rectified the Arabic text of the Fifty Hadith according to their origins.

I am especially grateful for the help I have received from Br. ***Abdul Halim Lee*** (an American Muslim)and Sister **Amina M. A.al-Hilou**(a British Muslim) who revised all explanations of the Fifty Hadith and made beneficial pieces of advice.

Finally, I do record my thanks and *Du'a* to my **wife** and **children**, who have been paving the way for me to put words into actions in the field of Islamic ***Da'wah.***

YASEEN IBRAHIM al-SHEIKH

بسم الله الرحمن الرحيم

تمهـــــــــيد

الحمـــد لله رب العالميـــن، الذي بعث كل رسول بلسان قومه، والصلاة والســـلام علـــى رسول الله محمد، سيد الأنبياء والمرسلين، المبعوث رحمة للعالمين، الذي آتاه الله القرآن ومثله معه، وعلى من سار على دربه إلى يوم الدين.

أما بعد: فإن الله عز وجل بعث محمداً ﷺ بجوامع الكلم، وخصه ببدائع الحكـــم، كما في الصحيحين عن أبي هريرة -رضي الله عنه- عن النبي ﷺ قال: (بعثت بجوامع الكلم)

فجوامع الكلم التي خص الله بها نبيه محمداً ﷺ نوعان:

أولاً: ما هو في القرآن : كقوله تعالى :

{إن الله يأمـــر بالعدل و الإحسان و إيتاء ذي القربى و ينهى عن الفحشاء و المنكر و البغي} [النحل:٩٠] فجاءت هذه الآية آمرة بكل خير ناهية عن كل شر .

ثانياً: ما هو في كلامه ﷺ: وهو منتشر موجود في السنن المأثورة عنه ﷺ وقـــد صـــنف العلماء في هذا المجال الكثير ولعل من أوسعها (جامع العلوم والحكم) لابن رجب الحنبلي.

ولمـــا كـــان القـــرآن الكريم هو المصدر الأول لفهم الإسلام و تعاليمه وهديـــه في الشؤون الدينية و الدنيوية، فإن السنة النبوية هي شارحة القرآن الكـــريم ومـــتممة هديـــه ومبينة مجمله، بما ورد فيها من تفصيل وإيضاح وتطبيق عملي. بل، لا يكتمل فهم الإسلام نظرياً وعملياً بدون السنة.

ولقد قام علماء أفاضل ورجال مخلصون بترجمة وشرح معاني القرآن الكريم بحيث أمكن نقل معاني النص القرآني العربي من إيجاد فهمٍ مرضٍ لرسالة القرآن، على تفاوتٍ في الأداء.

أما دراسة الحديث النبوي بالإنجليزية، وأداء معانيه، وبيان مغزاه، وتحديد ملامح هديه وتوجيهه، فإنها عملية مازالت تحتاج إلى جهود المخلصين لتتابع البناء الذي بدأه علماء أكابر قاموا بترجمة النصوص كما في: صحيح البخاري، صحيح مسلم، الموطأ، رياض الصالحين، مشكاة المصابيح، الأربعون النووية، الأربعون القدسية وكتاب "المائتا حديث".

لذلك، رفعت قلمي، على وجلٍ من ولوج هذا المجال، مهتدياً بما قدمه مترجمون كرام في مجال ترجمة الحديث، لأنقل معاني أحاديث كتاب (جامع العلوم والحكم) وألقي الضوء على هدي وتوجيه هذه النصوص معتمداً على ما خطه المؤلف من شروحٍ وتعليقات، ومضيفاً لذلك ما أمكن من خلال الرجوع إلى مصادر أخرى ذكرتها في ثبت المراجع.

وكانت خطة عملي كالتالي :

@ الإطلاع العميق على شروحات المؤلف كما خطها بعد نصوص الحديث.

@ الرجوع إلى مصادر شرحت نفس الأحاديث بالعربية .

@ عهدت في ضبط النصوص الحديثية على أصولها إلى الأستاذ الفاضل الشيخ محمد محمد بدير، الذي يحفظ كامل صحيح البخاري وصحيح مسلم ومنتقى الأخبار وبلوغ المرام، فجزاه الله خيراً على ما قدم وأفاد.

@ ترجمت نصوص الحديث ودفعت بها إلى الأخت الأمريكية المسلمة Diane Hummaid فأفادتني بملاحظاتها الطيبة.

@ تكرم الأخ الفاضل عبد الرؤوف شاكر، الأمريكي المسلم، الذي يعمل لدى "مركز قطر للتعريف بالإسلام" التابع لوزارة الأوقاف القطرية بمراجعة ترجمة النصوص ثانية فكانت الصورة أفضل.

@ الإفادة من شروحات على نفس النصوص بالإنجليزية

@تحرير النص العربي لما خلصت إليه من شروح عربية وإنجليزية وكان اعتمادي في الأصل على ابن رجب الحنبلي دون الالتزام بطريقته في الشرح سواء من حيث التوسع في بيان الحديث أو من حيث التفريعات أو ذكر الخلافات الفقهية أو ما في معنى ذلك.

@ تكرم أستاذي الفاضل المحقق الشيخ محمد محي الدين الأصفر من وزارة الأوقاف القطرية بدراسة خلاصة الشروحات فصوب ووضح وأفاد وأكمل عملي، فجزاه الله خيراً وأكرم مثواه في الدنيا والآخرة وجمعنا الله وإياه تحت لواء سيد المرسلين.

@ قمت بترجمة خلاصة الشروحات والتعليقات ودفعت بها ثانية إلى الأخ الأمريكي المسلم "عبد الحليم لي" الذي يشاركنا العمل في الشبكة الإسلامية التابعة لوزارة الأوقاف القطرية، والأخت "آمنة امين الحلو" البريطانية المسلمة، فأفادا بملاحظاتهما القيمة مادة ومعنى.

@ تم ضبط النص عربياً وإنجليزياً، ثم الشرح والتعليق والتوجيه وتم تخزين ذلك في الكمبيوتر.

هذا وقد اتبعت في ترجمتي المعالم الآتية:

@ تبسيط لغة الترجمة قدر المستطاع.

@ اعتماد النقحرة Transliteration أثناء عرض المصطلح الإسلامي.

@ التأكيد على الشخصية الإسلامية للمفاهيم الشرعية.

@ صنع مسرد خاص للمصطلحات مع شرحها بإيجاز.

@ اعتماد مبدأ التبويب والترقيم في معالجة الأفكار تسهيلا للفهم.

@ عملـت علـى الالـتزام بالنصية مادام لا يؤدي ذلك إلى الابتعاد عن المعنى والمراد وإن كنت ممن يؤيد القول بأن ترجمة النصوص الحديثية لا تـؤدي تمـام المعـنى نظـراً لما فيها من بلاغة نبويةٍ وعمقٍ لغويٍ ومصطلحٍ إسلامي.

وفـي الختام ، أسأل الله عز وجل أن يجعل هذا العمل في صحائف كل مـن شارك فيه، وأن يكون خالصاً لوجهه، ثم أن يكون قد قدم صورة طيبةً رائقـةً من هدي النبي محمد ﷺ

وآخر دعونا أن الحمد لله رب العالمين.

ياسين إبراهيم الشيخ

الدوحة/ دولة قطر

شوال ١٤١٩ هـ/ شباط ١٩٩٩ م

Bismillah!

Introduction

Praise and thanks are due to Allah, The Lord of The Worlds, Who has sent each Messenger with the language of his own people, in order to make the Message clear to them. May blessings and peace of Allah be upon His servant and Messenger, Muhammad, the Master of Prophets and Messengers, The Divine Mercy to mankind; who was honored with the Holy Qur'an and the *Sunnah*, and upon his family, companions and all his followers till the Day of Resurrection.

To begin with, I'd like to state that Allah, The Great and Almighty, has singled out the Prophet Muhammad with pithiness of speech, substantial discourses and superb wisdom. In the sound *Hadith* recorded in al-*Bukhari and Muslim* - the two most authentic books after the Holy Qur'an -, Abu Huraiah (May Allah be pleased with him) relates that Allah's Messenger ﷺ said: "I have been sent with short rich expressions and comprehensive speeches."

To better understand the meaning of "short rich expressions and comprehensive speeches." some explanation is due.

In fact, the "short rich expressions" which Allah has conferred upon the Prophet are of two kinds:

1. Those which are mentioned in the Holy Qur'an: {Allah commands justice, the doing of good, and giving kith and kin, and He forbids all indecent deeds, and evil and rebellion. He instructs you that may receive admonition}. [*Sura*16: verse 90]

   Thus, this verse absolutely commands every good and forbids every evil.

2. Those which are mentioned in the words of Allah's Messenger ﷺ.

Scholars of Islam compiled many books in this field. But, the best of those books is *Ibn Rajab's* Compilation: "*Jame al-'uloom al-Hikam.*"

As it is a fact, that the Holy Qur'an is the primary source for understanding the teachings of Islam and guidance in both religious and worldly matters, so too the *Sunnah* (words, actions and sanctions) of the Beloved Prophet helps to expound and present practical applications of the teachings of the Holy Qur'an; it is also complementary to it. In other words, without studying the *Sunnah*, our knowledge of Islam does not only remain incomplete, but also we can not have or form a true picture of Islam and its principles.

By the way, many translations and interpretations of the meanings of the Holy Qur'an have appeared in English. These translations and interpretations convey a satisfactory understanding of the Qur'anic Message. Among them are:

1. Yusuf Ali's translation Revised by the Presidency of Islamic Research, *Ifta*, Call and Guidance, Saudi Arabia.
2. Interpretation of the Meanings of the Noble Qur'an, by al-Hilali and M.M.Khan.
3. Towards Understanding The Qur'an, Zafar Ishaq Ansari, not completed.

As for rendering, explaining and spotlighting the meaning, moralities and guidance of the *Hadith* of the Prophet Muhammad, there is still a need for new sincere efforts since most previous translations are only of the text, saving the valuable comments made by A.S.

Siddiqi on *Sahih Muslim.* Other translations that provide readers with some comments include:

1. The 200 Hadith trans. By A. R. al-Fahim.
2. Forty Hadith trans.by Dr.M. Badawi.

Therefore, I fearfully entered the field of Hadith Translation, trusting in the Divine Guidance, getting benefit from the works of eminent translators in order to render the meaning of *"the Fifty Hadith of Jame' al-'Uloom Wal-Hikam",* and then, to expound meanings, derive lessons, pinpoint moralities and specify landmarks as stated in the Prophetic *Sunnah*, depending on Ibn Rajab's explanation of the Fifty Hadith as well as other works in the same course such as:

- *al-Siraj al-Wahaj.*
- *al-'Aqd al-Thamin.*
- *al-Majmoo'a al-Jalilah.*
- *al-Ifsah.*
- *al-Mukhtaar* .
- English Comments on Sahih Muslim.
- Badawi's Comments on *"al-Nawawi's Forty Hadith"*.

My plan of work was as follows:

1. Studying the whole compilation written by Ibn Rajab about the Fifty Hadith.
2. Getting benefit from the Arabic explanations recorded in *al-'Aqd al-Thamin, al-Mukhtar, al-Ifsah*, etc..
3. Upon my request, Dearest Br. Muhammad Muhammad Budair, who learns *"Sahih al-Bukhari, Sahih Muslim, Bulugh al-Maram and Muntaqa al-Akhbaar* by heart, verified and rectified the text of the Fifty Hadith (May Allah increase him in reward).

4. Translating the text of the Fifty Hadith and commissioning sister Diane Hummaid, an American Muslim Lady, to check up the translation and give advice.
5. Again Br. Muhammad 'Abdul Rauf Shakir, an American Muslim, working for "The Qatar Centre For The Presentation Of Islam", produced good pieces of advice concerning the translation.
6. Benefitting from comments and explanations that are written in English by A.H. Siddiqi's translation of Sahih Muslim and Badawi's Translation of "al-Nawawi's Forty Hadith".
7. Compiling explanations, information, ideas and comments found in various references and organizing them in two copybooks to be ready for translation.
8. This work has been honored with our Teacher the Verifier (the supervisor of Islamic Studies at *Zakah* Fund in Qatar) Muhammad al-Asfar's useful comments, and good clarifications, which amount to 25% of the Arabic Text.
9. Translating the whole work into English and asking Br. 'Abdul Halim Lee, an American Muslim sharing us work for "Islam Web" and Sister Amina A.al-Hlou, a British Muslim, for final revision. They (May Allah increase them both in rewar) revised it and produced pieces of advice, which were, in fact, valuable and beneficial.
10. Re-ordering and computerizing the whole work.

With regard to method of translation, I usually comply with the following rules:

1. Simplifying the language of translation.
2. Islamizing some linguistic terms and observance of transliteration while dealing with Islamic terms.
3. Establishing the origin of the *Shari'a* concepttions.

4. Making an alphabetical glossary of all Islamic terms occurring in this book.
5. Classifying and numbering subjects and ideas so that readers can comprehend them easily and completely.
6. Rendering the meanings and indications of the Hadith without marring the exact wording of the text, which is studded with the Prophetic eloquence, not easily translated into other languages.

In conclusion, I pray to Allah, the Great and Almighty, that this work be for His Sake alone, to increase in reward all participants, and that this work will present a useful portion of the Prophet's Guidance ﷺ.

Our concluding statement is that all praise and thanks belong to Allah, Lord of the Worlds.

Yaseen Ibrahim al-Sheikh.
Doha, Qatar. *Shawwal*
1419 A H /February 1999 A C.

الحديث الأول

عَـــنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ – رَضِيَ اللَّهُ عَنْهُ – قَالَ : سَـــمِعْتُ رَسُـــولَ اللَّهِ ﷺ يَقُولُ: "إِنَّمَا الأَعْمَالُ بِالنِّـــيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ". رَوَاهُ الْبُخَارِيُّ وَمُسْلِم .

HADITH (ONE)

On the authority of Ameer al-Mumineen - the Commander of the Faithful- 'Umar Ibn al-Khattab (may Allah be pleased with him), who said: I heard Allah's Messenger ﷺ say: "Actions are judged according to their intentions, so every one will be rewarded for what he intends. Whoever makes Hejirah for the sake of Allah and His Messenger, his Hejirah will be for Allah and His Messenger; and whoever makes Hejirah for a worldly benefit or to marry a woman, his Hejirah is for what he has made (it) for." (Reported by al-Bukhari and Muslim)

Terminologies.

Hejirah:

'It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. The Hejirah par excellence for Muslim is the Hejirah of the Prophet ﷺ which not only provided him and his followers refuge from

persecution, but also the opportunity to build a society and state according to the ideals of Islam.' According to Imam Ibn Kathir, Hejirah is a duty for every Muslim.

Guidance and Moralities.

Muslim Scholars believe that this great Hadit 'forms the sum and substance of the teachings of Islam. It may be rightly called the core of the ethics and morality envisaged by Divine Faith. It also solves one of the important problems of ethics pertaining to the relationship of ends and means.'

This Hadith is one of the Prophet's comprehensive speeches. Furthermore, it is like the scale with which one can recognize authenticity of one's deeds, be they good or bad.

Imam al-Shafi'i believes that this Hadith is equal to one third of knowledge since one's work starts with 'intention', the most important phase of work, and then, gives expression to intention and translates words into action.

Imam Ahmad's view is that fundamental principles of Islam are based on the following three Hadith:

1- "Actions are valued according to intention"[1]. This states the good fruitful start and sound criterion of each and every action.
2- "Whoever tries to change or add to; in this matter (al-Islam) some thing, which does not belong to it; it is to be rejected"[2]. This Hadith indicates the path which should be followed as well as its conformity with the Sunnah.

[1,2 and 3] :al-Bukhari and Muslim.

3- "The Halal is clear and the Haram is clear"[3]. This Hadith fixes the limits of every work.

As a rule, good intention leads to good work as well as evil intention mars and spoils each and every work.

That is the reason 'intention' ranks high in Islam. It is the one factor that distinguishes the purpose of one's deed. Is this work solely for the sake of Allah or for some other reason or motive?. Intention makes a dis-tinction between worship and habit.

As for intention in the words of Allah's Prophet ﷺ, it means "Will" as stated in the Holy Qur'an: {Among you are some that hanker after this world and some that desire the Hereafter}. [3:15]

Here we are to state that the Hejirah, according to the Prophetic Guidance, is of two kinds:

1. Hejirah for Allah's sake: this means that whoever migrates from one place to another with the intention to be able to live according to the teachings of Islam, to live in safety, or to avoid risks that may befall him or even his belongings, his *Hejirah* will be for Allah's and he will be rewarded for it.
2. Hejirah for worldly affairs: this means that whoever makes Hejirah for a worldly benefit, his Hejirah is for what he has made [it] for. But, this type of Hejirah is also divided into (a) Hejirah for legitimate purpose; (b) Hejirah for illegitimate purpose. Here, we are to state this does not mean that every Hejirah for a worldly purpose is dispraised in the eye of Shari'a Thus, no one can say that one's migration to better oneself or one's family is illegitimate.

In reality, the following Hadith of the Beloved Prophet ﷺ states exactly the rules that determine the

soundness / unsoundness of a Muslim's religious or worldly deeds: "Allah accepts actions that are done for His sake Alone."[4]

Thereupon, whoever performs an action of devotion aiming at people's pleasure and fame, his work is void and will berejected since Allah, The Great and Almighty, accepts works that are done for His sake alone.

Again, whoever does good deeds with good intention, i.e.for the sake of Allah, and then, a whisper of the devil tries to take it away to spoil his intention, but he spares no effort to dismiss it his work - Allah Willing - will be rewarded. Over and above, if one's good deeds are met with people's appreciation, this is considered a Divine good omen.

By and large, it becomes clear that intention is the criterion of soundness and authenticity of good works. In other words, virtuous intention and upright work that agrees with the Sunnah of the Prophet lead - by Allah's favor - to The Divine acceptance and good reward.

As a final word in this context, according to al-Sheikh Mustafa al-Zarqa (may Allah be pleased with him) in his booklet "Worship In Islam", 'Muslim jurists and scholars have proclaimed that good intention changes acts of habit into acts of 'Ibadah (worship) ..Eating drinking, sleeping.. and even sensual pleasure, become acts of 'Ibadah provided that they are performed with true religious motives. Yes, even those acts become acts of 'Ibadah if the intention underlying them is to comply the Will of Allah.'

---

[4] al-Nas'i.

In a nutshell, we say: The value of actions depends on the intention behind them. 'Allah, The Great and Almighty, will only accept and reward deeds which are meant solely to satisfy Him'.

الحديث الثاني

عَنْ عُمَرَ بْنِ الْخَطَّابِ – رَضِيَ اللَّهُ عَنْهُ – أَيْضاً قَالَ: "بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنْ الإِسْلاَمِ". فَقَالَ رَسُولُ اللَّهِ ﷺ: "الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلاَةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً". قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنْ الإِيمَانِ؟ قَالَ: "أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلاَئِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ". قَالَ: صَدَقْتَ. قَالَ فَأَخْبِرْنِي عَنِ الإِحْسَانِ؟ قَالَ: "أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ" قَالَ: فَأَخْبِرْنِي عَنْ السَّاعَةِ؟ قَالَ: "مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ". قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: "أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ

رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ". قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ: (لِي) "يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟" قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: "فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ". رَوَاهُ مُسْلِمٌ.

HADITH (TWO)

On the authority of 'Umar Ibn al-Khattab (may Allah be pleased with him), who said: "Once while we were sitting in the company of Allah's Messenger ﷺ there came upon us a man with snow-white attire and his hair was jet black. There were no signs of travelling upon him; and none of us recognized him. He sat along with the Prophet ﷺ and knelt before the Prophet's knees and placed his palms on the Prophet's thighs and said: 'O Muhammad! Inform me about al-ISLAM.' The Messenger ﷺ said: "al-ISLAM is to testify that La Ilaha Illa Allah, Muhammad Rasullullah (i.e. there is no god but Allah and Muhammad is His Messenger), to establish the Salah (the five daily prayers), to pay the Zakah (obligatory charity), to observe the fast of Ramadan, and to perform the Hajj (pilgrimage) to the House (the Holy Mosque in Makka) if you can afford it". The man said: 'You have told the truth.' 'Umar said: 'It amazed us that he would ask the ques-tion and he then would verify the truth himself.' The man said: 'Tell me about al-IMAN (faith)'. The Prophet replied: "It is to affirm your faith in Allah, His angels, His Books, His Messengers and the Last Day, and to believe in the Divine Destiny whether it be good or bad". The man said: 'You have told the truth'. He again said: 'Tell me about al-IHSAN'. (i.e. the per-

formance of some action in a goodly manner, goodness). The Prophet said: "It is to worship Allah as though you see Him, and know that He sees you, even if you do not see Him". The man said: 'Tell me about the Hour (Doomsday)'. The Prophet said: "I - the one questioned - do not know about it more than you - the questioner". The man said: 'Tell me about its signs'. The Prophet said: "It is when a slave gives birth to her own mistress (or master), and when you see the bare -footed and tattered needy shepherds vying with one another in erecting high building". The man then departed and 'Umar stayed with the Prophet for a while. The Prophet said: "O 'Umar! Have you recognized the Questioner?" 'Umar said: 'Allah and His Messenger know best'. The Prophet said: "It is Gibril, who has come to teach you your religion." (Reported by Muslim)

Terminologies.

al-Islam:

It is 'an Arabic word which means obedience, submission and peace. Islam is to commit one's self totally to Allah, making one's will subservient to and in complete harmony with the Will of Allah.

Submission in Islam is not taken in any passive sense but as a positive act of committing one's self to live in peace with Allah and bringing one's likes and dislikes, one's attitude and behavior into harmony with The Divine Will. In simple words Muslim is one who adopts Islam as away of life, follows Allah's commands and does not disobey Him in word or action'.

Thus, al-Islam implies the following:

1. To bear witness that none has the right to be worshipped but Allah and Muhammad is His Messenger.

2. To perform Salah, pay Zakah, fast the month of Ramadan and make Hajj if one is able to do so.
3. To avoid what is forbidden and to do all good deeds. Allah says in the Holy Qur'an: {Truly, The religion with Allah is Islam}. [3:19]

al-Iman:

al-Iman is the belief of the heart and confession of the tongue to the truth of al-Islam and the performance of the pillars of al-Islam.

This means, according to Imam al-Nawawi, that both al-Iman and al-Islam are identical since we use the word al-Iman to describe al-Islam: Its pillars and actions. But, al-Iman is separated from al-Islam since the first is related to the belief of the heart that which is connected with action.

Therefor, every believer is a Muslim and not every Muslim is a believer.

al-Iman, in fact, increases with good deeds as well as decreases with evil deeds. Belief without action is of no use, nor is action without belief of any value.

Ibn al-Qayyim says that al-Iman includes many parts. Among them are: performing Salah, making Hajj and paying Zakah. And all inner actions are part and parcel of al-Iman if done for the sake of Allah.

In the sound Hadith: "al-Hayaa (modesty) is a part of faith."[1]

As for the articles and essentials of faith, we say:

1. Belief in Allah, the One with no partner.
2. Belief in His angels.

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[1] al-Bukhari and Muslim.

3. Belief in Divine Books.
4. Belief in Messengers and Prophets.
5. Belief in The Last Day.
6. And belief in al-Qadar (the Divine Destiny) be it good or bad.

By and large, one who believes in the intellectuals and dogmatic principles of al-Islam, the pillars of al-Iman and attests the Shahadah[2], and then, performs all the pillars of al-Islam and avoid what is forbidden, becomes a true Muslim and a faithful believer at the same time."[3]

al-Ihsan:

It refers to 'The perfect fulfillment of the commandments of Allah, The Great and Almighty, the state of the person whose deeds achieve such fulfillment.' 'It literally means doing something in a goodly manner; excellence of behavior arising out of a strong love for Allah and a profound sense of close relationship with Him'. It comprises all one's outer and inner actions that comply with the Divine Message. It is an indication of one's authenticity of being a true Muslim and faithful believer.

al-Ihsan of 'Ibadah means doing righteous deeds in a goodly manner, in accordance with the practice of the Beloved Prophet and only for Allah's sake and pleasure.

Guidance and Moralities.

This Hadith delineates the basics and fundamentals of the religion of al-Islam as explained by the infallible Prophet Muhammad, and the Holy Ghost, Gibreel (blessings and peace of Allah be upon them both).

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[2] i.e. There is no God but Allah, Muhammad is His Messenger.
[3] See my book "Our Own Islamic Creed."

It is the Deen (RELIGION) which Allah, The Great and Almighy, has perfected and chosen for us. This is why the Hadith comes to a close with:"It is Gibreel, who has come to teach you your religion".

It is a clear indication that the Deen comprises al-Islam, al-Iman and al-Ihsan; all inward and out ward acts of 'Ibadah. This Hadith also shows us clearly that the angels can appear in the physical form of a human being.

As an Islamic rule, a Muslim has to ask of those who possess the Message and knowledge and wisdom, if he has no knowledge concerning any of the religious or worldly matters.

Generally speaking, the Prophetic Sunnah states that al-Islam comprises the following outward acts: The Shahadah, Performing Salah, paying Zakah, Fasting, making Hajj and 'Umrah, Wudu (ablution), Ghusl (Ceremonial bath), enjoining what is good and forbidding what is evil, greeting others, feeding others for the sake of Allah, good obedience to Muslim rulers, taking part in Jihad, doing what is right and avoiding what is bad, avoiding doubtful matters, giving advice, avoiding hurting others and associating with the Muslim fold.

As for al-Iman, The Sunnah of the Prophet states that it is based on the following inward items of belief: belief in Allah, His angels, His Books, His Messengers, The Last day, al-Qadar- be it good or bad and belief in Divine revelation sent down via angels.

With regard to belief in al-Qadar, we are to know these points:

1. Allah knew every thing that existed in the past, that is existing now, and that will exist in the future, before He created the heavens and earth.
2. A Muslim believes that nothing can exist except by the Will of Allah.
3. Both good and evil are destined for mankind.
4. People's actions are created by Allah but earned by people themselves.
5. Allah has decided to create man as a free agent and He knows before creating every man how he is going to use his free will; what, for instance, his reaction would be when a Prophet clarifies Allah's Message to him. This foreknowledge as well as its registering in a Book is called al-Qadar.
6. Allah has created people to worship Him and to obey Him. He has made His commands and prohibitions very clear and endowed people with ability and will to carry out what He enjoined them to do in order that they may obtain His reward, but those who disobey Him will suffer His punishment.
7. The volition of Man is dependent on Allah's Will.
8. al-Qadar is a godly light that which unveils, not a heavenly force that which compels one to do.

According to Imam al-Shafi'i, there is a consensus of opinion among the Sahabah(the Prophet's Companions) and Tabi'un (the Companions' followers) that al-Iman consists of intention, saying and doing. In other words, all actions, inward and outward are falling under the concept of al-Iman, which includes: fear of Allah, trust in Him, feeling of submissiveness while remembering Allah, being pleased with Allah as a Lord, with al-Islam as a religion, and with Muhammad as a Prophet and Messenger, loving for Allah, and detesting for Him,

being pleased with good deeds and grieved with evil deeds, feeling for Muslims' grief and sharing in their pain.

Thus, the meaning of al-Islam and al-Iman become identical if they are mentioned simultaneously.

As for al-Ihsan, it is defined as 'worshipping Allah as though one sees Him'.

'Our Prophet Muhammad ﷺ has summed up the characteristics of the true Muslim in one eloquent sentence which states the essence of faith and action in a nutshell: "You worship Allah as though He is watching you If you do not see Him, He sees you". This is the essence of Islam. It enjoins upon every Muslim to be God-conscious in all his actions, seen or unseen, serious or non- serious. Verily, Allah, The Great and Almighty, is watching us constantly and is aware of our every move. Therefore, every person who is God-conscious will not embark on any act of disobedience nor will despair because he will realize that Allah is with him. Thus, a person who is fortified with such a consciousness will not cringe for help from anybody, because he will ask of Allah what he needs. And if a person commits an act of disobedience to Allah -it is human nature to disobey-he shall repent for his action and Allah will pardon him'.

In bringing our spotlights to a close, it is beneficial to state a number of facts about the Hour, The Day of Resurrection.

The Prophet Muhammad ﷺ has said:

"The keys of the unseen are five: Verily Allah! With Him alone is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no

person knows in which land he will die. Verily, Allah is Al-Knower, All-Aware".[4]

As stated above, no one knows the Day of Judgement saving Allah, The Great and Almighy. But, according to authentic narrations of the sound Hadith, there are portents and signs that precede it, Lesser and Greater signs.

A. The Lesser Signs are as follows:

1. The decay of faith among people.
2. The advancement of the meanest people to the eminent dignity.
3. A maidservant shall become the mother of her mistress or master.
4. The bare-footed and tattered needy shepherds compete with one another in erecting high buildings.
5. Spreading of adultery, fornication and wining.
6. Tumult, seditions and homicide.
7. Great distress in the world so that a man when he passes by a grave of somebody else shall say: 'I wish I were in your place'.
8. The paucity of males and the abundance of females. A man will be followed by 50 females seeking pleasure with him.
9. Distributing huge wealth without counting.
10. The conquest of Constantinpole and Rome.
11. The appearance of a man of the descendents of Qahataan, who shall drive men before him with a staff.
12. War with the Jews, of whom the Muslims are to make a vast slaughter.

[4] al-Bukhari

13. The discovering of a vast heap of gold and silver by the retreating of the Euphrates.

B. The Greater Signs are as follows:

1. The sun's rising in the west.
2. The appearance of Dabbat-Tul-Ard (Beast of the earth).
3. The coming of al-Dajjal (anti-christ). He is to be one-eyed and marked on the forehead with the letters KFR, signifying Kafir, 'Infidel'.
4. The appearance of Yajuj and Majuj,(Gog and Magog).
5. The descent of Jesus on earth. He is to descend near white minaret to the east of Damascus. He is to embrace al-Islam and Kill the anti-Christ.
6. A smoke which will spread over the whole earth.
7. Land-slidings in three places: One in the East, another in the West and the third in Arabia.
8. The breaking out of fire in the province of Yemen, which will drive people to the place of Assembly, Syria.
9. The coming of al-Mahdi 'The Directed one', Who is fit to direct others 'Guide Leader'. A ruler who shall appear on earth before the Last Day.
10. A wind which shall sweep away the souls of all who have but a grain of faith in their hearts, and only the bad will still be alive.

الحديث الثالث

عَـــنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللهُ عَنْهُمَا - قَـــالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: "بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شِهَادَةِ

أَنْ لاَ إِلَـهَ إِلاَّ اللَّـهُ وَأَنَّ مُحَمَّداً عَبْدُهُ رَسُولُه، وَإِقَامِ الصَّلاَة، وَإِيتَاءِ الزَّكَاة، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ". رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH (THREE)

On the authority of Abu 'Abdul Rahman 'Abdullah Ibn 'Umar (may Allah be pleased with them both), who said: heard Allah's Messenger say: "(the superstructure of) al-ISLAM is founded on five (pillars): Testifying that there is no god but Allah and that Muhammad is His Servant and Messenger, establishing the Salah (the five daily prayers), paying the Zakah, performing the Hajj to the House and Sawm (Fasting - of the month) of Ramadan".
(Reported by al-Bukhari and Muslim)

Terminologies.

***Salah**:*

Thomas Patrick Hughes, while writing about Salah in his shorter encyclopedia "A Dictionary of Islam", says 'We translate Salah by the English word prayer, although this "second foundation" (Salah) is quite different. Prayer being more correctly rendered by the Arabic word Du'a (supplication).

This, in fact, is in harmony with our Islamic point of view concerning Islamization of Shari'a Terms.

Salah is an act of 'Ibadah consisting of specific statements and actions. It is started with saying Allah-u-Akbar (Allah is the Greatest) and is concluded with As-Salamu 'Alaikum (the peace be upon you). It includes recitation of the Qur'an, Du'a as well as remembrance of Allah.

Salah is the second pillar (Shahadah is the first) on which the edifice of al-Islam rests. It is mentioned in more than ninety places in the Holy Qur'an. In the sound Hadith: "Between a person and disbelief is discarding Salah".[1]

Every Muslim is required to perform Salah five times a day.

Zakah:

Zakah is an act of 'Ibadah. It is the third pillar of Islam. Allah, The Great and Almighty, has associated Zakah with Salah in eighty-tow verses in The Holy Qur'an.

It is not a tax. It literally means growth and pufification. Technically it means to purify one's possession of wealth by distributing a prescribed amount, imposed on the rich, which has to be given to the poor-As their right-not as alms. It has a specific system of collection and distribution.

There is no equivalent practice in other religions. Hence, while terms such as charity, alms, poor-due, poor-tax, tithe, dole, translators have coined, alms giving, and any other terms, none of these terms actually can convey the true sense of the word Zakah.

It is an Islamic fundamental 'Ibadah, an economic institution based on ideological concept. It is a proof of faith and an expression of gratitude and elimination of miserliness.

Hajj:

Hajj is the only act of 'Ibadah which Allah, the Great and Almighty, has immortalized in His well-guarded

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[1] Muslim.

Book, the Holy Qur'an, in a single Sura called Hajj.

Hajj is an individual obligation upon every pubescent capable Muslim, physically and financially, male or female, once in a lifetime.

The word pilgrimage used by most translators is far from giving the exact significance of the Arabic word Hajj. Hajj literally means repairing to a place for the sake of visit and, in the terminology of Islam, it implies the repairing to the House of Allah to observe the necessary devotion as exaltation to Allah.

Hajj has an appointed time, specific places and special prescribed way of performance:

- Shawwal, Zul-Qa'da and the first ten days of ZulHijjah.
- The Holy Mosque, the Ka'ba, 'Arafat yard, Mina, Muzdalifa.
- Putting on special clothes, circumambulation, standing at 'Arafat, walking between al-Safa and al-Marwa, casting pebbles and sleeping at Mina.

Hajj is one of the five head fundamentals on which Islam has been built. It is the most comprehensive form of 'Ibadah.

Sawm:

It literally means to abstain. In the technical language Sawm signifies fasting or abstaining from food, drink and sexual intercourse from the dim beginning of dawn till sunset. Fasting does not only mean to leave out food and drink but also to abandon lying, chatter and bad deeds.

Allah, the Exalted and the Majestic has mentioned Sawm on thirteen occasions in the Holy Qur'an. This means that there is a meaningful relationship between the Holy Qur'an and the month of fasting, Ramadan.

After Salah the second obligatory duty which every Muslim is required to perform is Sawm during Ramadan.

Sawm is primarily an institution for spiritual discipline and self-control. It is the only act of 'Ibadah which, the Great and Almighty, has kept its reward secret between Him and His servant.

Sawm in Islam has many distinguishing features. Among them are:

- Fixed in time.
- Stated in method.
- Total abstinence.
- Operative in the whole Muslim Community.
- Being a harmonizing means to bridge life and religion, body and soul.
- Surrounding faster with dignity.
- Forgiving inadvertent errors.

On the other hand, Islam has made and insisted on a number of productive and constructive precepts, which are not allowed in other faiths. Among these productive points are:

- Insisting on taking the Sahoor, a meal before dawn.
- Hastening the breaking of the fast.
- Allowing sleep and rest at day and night.
- Leaving the Muslims free to be engaged in business.
- Being lawful to go into wives on the night of the fast.

Guidance and Moralities.

This Hadith clearly and definitely states that the superstructure of al-Isalm is raised on the five pillars mentioned, and without which al-Islam will fall.

A Muslim is required to perform Salah, pay Zakah, and observe Sawm and to make Hajj according to their

conditions. But, all of these acts will be void and fruitless without the Shahadah, which is considered the prerequisite for entering al-Islam.

In other words, a Muslim is required to perform Hajj if he is able, physically and financially, but this is not the case concerning the Shahadah.

Furthermore, the Muslim is required to stick to what is Halal (lawful), to avoid what is Haram (forbidden) and to do all righteous deeds that are prescribed by Allah and His Messenger as well as to keep away from suspicious matters.

Salah is the most important feature of al-Islam, the central phenomenon of religion and the very core of all piety. It is the practical expression of one's religiosity that distinguishes Muslims from others.

It is the central pillar of al-Islam and best form of 'Ibadah. It is the only act of 'Ibadah which was directly ordained - to the Prophet - at heavens at al-Isra and al-Mi'raj (ascension) of the Prophet ﷺ. It represents the direct perpetual contact between a slave and his Lord, Allah - the Great and Almighty. Salah effaces all minor sins and enables a Muslim to have better Divine reward.

Zakah occupies the third place of importance after Shahadah and Salah. It is an obligatory fiscal duty for every Muslim, who has some specified amount of wealth. It is the socio-economic institution of the Muslim society. It frees the Muslim from bondage to property and creates an economic balance among Muslims.

Sawm is the only act of 'Ibadah the reward for which is kept secret by Allah, the Great and Almighty. In the sound Hadith: "Fasting is the only deed for which I (Allah) will recompense directly."

As for Hajj, it is ordained to give the structure of al-Islam its perfection.

It is a vital station in which a Muslim can strengthen his relations with his Lord; a holy journey which teaches the Muslim more practical lessons in 'Ibadah, sacrifice and spending. During the performance of Hajj ceremonies, the Muslim, in his white clothes that are like a shroud, imagines The Great Day in which Allah will resurrect all the dead to be judged for their good and bad deeds. This, in turn, will lead him to repent and open a new page of virtuous life.

Hajj is an annual congregation in which the Muslims from all parts of the world participate. It is a unique demonstration of equality and brotherhood, a sweeping victory against the distinction of class, race and geography.

الحديث الرابع

عَـــنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ – رَضِيَ اللهُ تَعَالَى عَنْهُ – قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ المَصْدُوقُ، قَالَ: "إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذلِكَ، ثُـــمَّ يَبْعَثُ اللهُ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَـــهُ، وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِـــنْكُمْ لَيَعْمَلُ حَتَّى ما يَكُونُ بَيْنَهُ وَبَيْنَ الجَنَّةِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ. وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ

إِلاَّ ذِرَاعٌ، فَيَسْــبِقُ عَلَــيْهِ الكِــتَابُ، فَــيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ."
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADITH (FOUR)

On the authority of Abu 'Abdul Rahman 'Abdullah Ibn Mas'ud (may Allah be pleased with him), who reported that Allah's Messenger ﷺ and he is the most truthful and credible, said: "Verily the creation of each of you is collected in the form of a sperm-drop in his mother's womb for forty days. Then he becomes a clot for next forty days. He then becomes a lump of flesh for alike period, subsequently there is sent to him the angel who breathes the soul into him and who is also directed to record four orders (i.e. the orders that will govern his destiny in this world): his (portion of) livelihood, the appointed time of his death, his deeds, and whether he will be wretched or happy. By Allah, besides Whom there is no god, one of you will perform the deeds of the people deserving Paradise until there is nothing left between him and the Paradise but an arm's length, and that which has been recorded overtakes him and so he begins to act like the people deserving the Hell-Fire and thus he enters it. On the other hand, one of you will perform the deeds of the people deserving the Hell-Fire till there is nothing between him and the Hell-Fire but a distance of an arm's length and that which has been recorded overcomes him and he begins to act like the people of Paradise and thus he enters it."

(Reported by al-Bukhari and Muslim).

Guidance and Moralities.

This Hadith confirms the stages of a human being's creation: sperm, leech-like clot and morsel as revealed in the Holy Qur'an.

{We created you out of dust, then out of sperm, leech-like clot, then out of a morsel of flesh, partly formed and partly unformed.} [22:5]

'The stages of man's physical growth from nothing till he completes the cycle of this life are described in words whose accuracy, beauty, and comprehensiveness can only be fully understood by biologists.'

In fact, modern science affirms the truthfulness of these three stages of man's creation as mentioned in the Holy Qur'an and Sunnah. This, in turn, constitutes an everlasting miracle.

Allah, the Great and Almighty, has singled out the human being, breathing into him from His Spirit via an angel. And this soul truly a Divine secret. The human being also has been granted other special faculties and talents since Allah has made him His vicegerent on earth and the master of all creatures.

This Hadith states that 'a person's livelihood, span of life and ultimate destiny are written and can not be changed or avoided, in the sense that Allah has knowledge of these things beforehand, and His knowledge can not come false.'

The Holy Qur'an states:

{Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything.} [67:14]

On the other hand, this does not mean that the Divine force predestines man's end, but rather his previous deeds - by Allah's foreknowledge - will lead him to that end, be it good or bad. Thus, we say that *al-Qadar* (Divine destiny) is a godly light that unveils not a heavenly force which compels one to do.

Furthermore, this Hadith sets a hard and fast rule: "Actions are judged by their finals."[1]

In other words, this 'Hadith makes it clear that real significance is to be attached to what comes at the end of things'. Then, endings are natural results to previous sound faith and good works.

Consider now the following: 'First, Allah brings us into being. Secondly, He endows us with forms and facilities exactly suited to what is expected of us, and the environment in which our life will be cast, giving to every thing due order and promotion. Thirdly, He has ordained laws and decrees, by which we can develop ourselves and fit ourselves into His whole scheme of evolution for all His creation. He has measured exactly the needs of all, and given us instincts and physical predisposition, which fit, into His Decrees. Fourthly, He gives us guidance, so that we are not the sport of the mechanical laws. Our reason and our will are exercised, that we may reach the higher destiny of man.'

In the same vein, the Beloved Prophet ﷺ was used to supplicating with: "O Changer of hearts! Make my heart firm in Your faith!"[2]

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[1] al-Bukhari.
[2] al-Tirmizi.

This is to teach us that we are to trust in Allah since if we depend on our mind and work, we may go astray.

In conclusion, 'How could Muhammad ﷺ have possibly known all this 1400 years ago, when scientists have only recently discovered this (i.e. stages of human being's creation) using advanced equipment and powerful microscopes which did not exist at that time'. IT IS THE PROPHECY!

الحديث الخامس

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللهِ عَائِشَةَ – رَضِيَ اللَّهُ عَنْهَا –، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: "مَنْ أَحْدَثَ فِي أَمْرِنَا هذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ."

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: "مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ."

HADITH (FIVE)

On the authority of Ummul Mumineen - the Mother of the Faithful - Umm 'Abdullah, 'Aisha (may Allah be pleased with her), who said: Allah's Messenger ﷺ said: "Whoever tries to change or add to; (in) this matter (al-ISLAM), something which does not belong to it; it is to be rejected."

Reported by al-Bukhari and Muslim.

Another narration by Imam Muslim reads: "Whoever does an act that is not in accordance with our faith, it is to be rejected."

Terminologies.

Bid'ah:

Bid'ah is an Islamic term meaning a reprehensible innovation, the introduction of rites or beliefs into Islam which have no basis in the Holy Qur'an or the Sunnah.

It comprises any novelty or innovated practice in Islam that has no evidence in the Shari'a or even the practice of the Sahabah (Prophet's Companions) since all acts of *'Ibadah* are Tauqifiyah, i.e. no one is allowed to introduce any practice, rites or principles that are not stated in the Holy Qur'an or the Sunnah.

Bid'ah is a comprehensive Islamic term that includes every word used by translators such as: Heresy, novelty, schism, innovation and heterodoxy and so on.

The Prophet ﷺ was used to saying while delivering his speeches: "Every Bia'ah is misguidance and every misguidance is in the Hell-fire."

Guidance and Moralities:

This Hadith constitutes one of the great foundations of al-Islam since it represents an accurate measure by which we can determine if our deeds are good or bad, in harmony with the Holy Qur'an and the Sunnah or not. Just as "intention" plays the first role concerning acceptance of some deed, this Hadith states every deed must conform to rules explained in the Holy Qur'an and the Sunnah or be rejected.

In addition, whoever innovates some thing in this religion, will be punished twice: [1] for his deed, and [2] for those who follow his innovation.

The Beloved Prophet ﷺ said: "A person who calls upon people towards misguidance [bad deed] will have the same punishment as the perpetrator."[1]

As a rule, Bid'ah in religion, i.e. acts of 'Ibadah or any changes in rules of Shari'a as stated in the Qur'an and Sunnah, is completely refused. Here are some examples:

1- Performing four rak'as of Salah instead of three.

2- Observing Sawm on the day of 'Id.

3- Selling wine.

4- Marrying those who are unmarriageable.

5- Granting donation to one of your children only.

6- Commuting the ruling of Zina [adultery and fornication] into financial punishment.

As a matter of fact, this Hadith states that al-Islam is complete and comprehensive. This leads us to understand that whoever innovates is like the one who makes an addition to some thing already complete, which is a big mistake even if he/she has good intention.

By the way, 'we need to be careful not to confuse means, methods and tools, with concepts, fundamental pillars and principles of al-Islam, and need to be careful also not to confuse the Bid'ah in the life affairs with Bid'ah in religion.'

In conclusion, the message of this Hadith is al-Islam is complete, not to be changed or added to. Muslims are to be busy in applying the teachings of al-Islam, not in modifying them. Scholars are to advise innovators and to warn Muslims to avoid misguidance or bad deeds.

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[1] Muslim.

الحديث السادس

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لاَ يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلاَ وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلاَ وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلاَ وَهِيَ الْقَلْبُ." رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADITH (SIX)

On the authority of Abu ‘Abdullah, al-Nu‘man Ibn Bashir (may Allah be pleased with them both), who said: I heard Allah's Messenger ﷺ say: “The Halal (lawful) is clear and the Haram (prohibited) is clear, and in between them there are some things that are doubtful, which most people do not know - if they are Halal or Haram - Thus, whoever avoids the doubtful, safeguards his religion and honour, but one who engages in the doubtful, falls in the Haram. The example of this is like the shepherd who grazes his animals near al-Hima (i.e. the ground reserved for animals belonging to the king); it is thus quite likely that some of his animals will stray into it (al-Hima). Every king has a Hima and the Hima

of Allah is what He has forbidden. Truly! There is a lump of flesh in the human body; when it is healthy, the whole body is healthy, and when it is corrupted, the whole body is corrupted. Certainly it (this lump) is the heart." (Reported by al-Bukhari and Muslim)

Terminologies

Halal:

The word Halal has entered English dictionaries. It literally means lawful. In technical terms, it means the name given to the legal category of things which are permissible in Islam. Halal is that which has been made lawful through the Holy Qur'an or through the Sunnah of the Beloved Prophet ﷺ.

According to Islam, 'the first principle established by Islam is that the things which Allah has created and the benefits derived from them are essentially for man's use, and hence are permissible. Nothing is Haram except what is prohibited by a sound and explicit Nass (Qur'anic verse or clear, authentic and explicit Hadith) from the Law-Giver.'

This leads us to understand that the sphere of forbidden things is very small, while the sphere of permissible things is extremely vast.

Haram or Non-*Halal*:

Haram literally means the prohibited or unlawful. In technical language it means 'that which the Law-Giver has absolutely prohibited, i.e. in the Holy Qur'an or in the sound clear Sunnah; any one who engages in it is liable to incur the punishment in this world.'

As a matter of fact, 'there is only small number of sound and explicit texts (in The Qur'an and Sunnah) concerning prohibitions.'

In the eye Shari'a, there are different degrees of Haram. It may be major, minor and disliked.

By the way, the right to make lawful and to prohibit is the Right of Allah alone.

Hima:

According to "A Dictionary of Islam", Hima literally means "guarded, forbidden", a portion of land reserved by the ruler of a country as a grazing ground; a private pasture. Truly, every prince has a hima, which is forbidden to the people, and the hima is the thing forbidden by him to men. In other words, the grounds reserved for animals belonging to the king which are out of bounds for others' animals. So if the others' animals extend beyond these bounds and graze in the king's hima, owners will be punished.

This is a beautiful simile to show us that those who violate Allah's Hima [prohibitions] will be punished.

Guidance and Moralities.

This Hadith addresses the believer's conscience, which is the overseer whose duty is to take charge of work and see that it is properly done. In simpler words, it is the criterion that shows the Muslim's adherence to the Halal, avoiding the Haram and keeping away from committing doubtful actions.

This Hadith urges Muslims to avoid doubtful actions since committing them could lure one to dare the prohibited actions themselves.

This great Hadith leads us to mention a number of rules concerning the Muslim's behavior and conduct individually and in society. Among them are:

1. The Halal is very clear in Islam. Examples: All wholesome things, including lawful foods and drinks, clothes, good adornments, marriage, etc...since the basic principle refers the permissibility of things as long as there is no a text [from the Qur'an or Sunnah] that forbids.
2. The Haram is also clear and limited. Examples: dead meat, blood, the flesh of swine, wine intoxicants, killing others, perjury, ingratitude, theft, bribery, adultery, fornication, usury, interest, swearwords, insult, cheating, envy, hatred, lying and other similar things that good people avoid.
3. Whatever is conductive to the Haram is itself Haram
4. Good intentions do not make the Haram acceptable.
5. The Haram is prohibited to everyone alike.
6. The prohibition of things is due to their impurity and harmfulness.
7. Necessity dictates excebtions.[1]

However, this Hadith adds that 'there is a grey area between the clearly Halal and the clearly Haram.This is the area of what is doubtful. Some people may not be able to decide whether a particular matter is permissible or forbidden, such confusion may be due to either to doubtful evidence or because of doubt concerning the applicability of the text to the particular circumstances or matter in question.

(1&2) :"The Lawful and the Prohibited in Islam."

'In relation to such matters, Islam considers it an act of piety for the Muslim to avoid doing what is doubtful in order to stay clear of doing something Haram. This is similar to what was discussed earlier concerning the blocking of the avenues, which lead to what is Haram.'[2]

By the by, a Muslim is allowed to deal with one most of whose property is Halal, even eating from his food, unless the Muslim recognizes something Haram, which we are requested to avoid since eating Haram darkens the heart and spoils one's actions.

This Hadith states that doing what is Halal, keeping away from what is Haram and avoiding doubtful things constitute an indication of a sound heart, which represents the center of one's leadership and source of good and evil.

The Beloved Prophet ﷺ said: "He who gives for Allah's sake, prevents for Allah's sake, loves for His sake, hates for His sake, has achieved a complete faith."[3]

Finally, if we direct our tendencies and activities toward good and for Allah's sake, our Iman will be perfect, inward and outward.

الحديث السابع

وَعَنْ تَمِيْمٍ الدَّارِيِّ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: "الدِّينُ النَّصِيحَةُ، ثَلاَثًا، قُلْنَا: لِمَنْ هِيَ يَا رَسُولَ اللهِ قَالَ: لِلَّه، عز وجل، وَلِكِتَابِهِ وَلِرَسُولِهِ، ﷺ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ." أَخْرَجَهُ مُسْلِمٌ.

[3] A good Hadith.

HADITH (SEVEN)

On the authority of Abu Ruqiya Tamim Ibn Aus al-Dari (May Allah be pleased with him) who reported that Allah's Messenger ﷺ said: "(The basis of) religion is Nasiha (good counsel and sincerity). The Companions of the Prophet said: 'O Allah's Messenger! To whom?' The Prophet said: "To Allah, His Book (the Holy Qur'an), His Messenger ﷺ, to Muslim leaders and their masses."

(Reported by Imam Muslim).

Terminologies.

Nasiha:

Nasiha is a comprehensive Islamic term. It means more than giving good counsel and advice. It also represents all forms of sincerity, in all walks of life, to all people - rulers and ruled - in worldly and religious matters. It implies faithful intention and good deed and well wishing for others.

Guidance and Moralities.

This concise Hadith, according to some scholars of Islam, is equal to "one quarter" of the religion. It is one of the most important Hadith on which the Islamic Fiqh [jurisprudence] is based. It comprises all constituents of al-Islam: belief and practice, essentials and sub-essentials, words and actions.

The Beloved Prophet ﷺ states that "religion is Nasiha" which comprises al-Islam, al-Iman and al-Ihsan, i.e. the whole religion.

Since al-Islam is based on giving Nasiha, this requires that every one has to perform one's duties properly

and avoid prohibitions. Thus,one can attain al-Ihsan position.

Here, Nasiha becomes the criterion of the perfect Muslim personality as long as one is committed to Divine Teachings in word and in deed.

Nasiha to Allah, the Great and Almighty, means having pure and complete belief in Him, faithful intention, loving for Him and hating for Him, waging war against the enemies of al-Islam, pure obedience to Him as well as sparing no efforts to gain His contentment and satisfaction.

Nasiha to His Book, the Holy Qur'an, is believing that it is His Own Word, treating it with due respect, reciting it and studying it, as well as putting all its teachings into practice.

Nasiha to His Prophet ﷺ is believing in the Message of al-Islam, obeying his commandments, since this constitutes obedience to Allah. It also includes learning and teaching his Sunnah [actions, words and tacit approvals] as well as defending it against non-Muslims.

Nasiha to the leaders of Muslims is demonstrating obedience to them in what is right, reminding them of right and giving them good counsel and advice as well as praying to Allah to help them and guide them on the upright path.

Nasiha to the Muslim commons implies giving them good advice, taking interest in their questions and caring for their interests as well as showing them the best way that leads them to good in this Present Life and in the Hereafter.

In the sound Hadith reported by al-Tabarani: "He who does not show concern for Muslims' matters, is not of them".

As for etiquette of Nasiha, here are a number of concerns:

1- Nasiha should not be given in public.
2- Nasiha should be given in a goodly manner, a mild manner.
3- To be given at a fit time and place.
4- We are not to incite others to act according to our viewpoint, concerning controversial issues. In other words, Nasiha should be related to issues that have hard and fast rules in the Holy Qur'an, the Sunnah or on which scholars of Islam agree .

الحديث الثامن

عَنْ عَبْدُ اللَّهِ بْنِ عُمَرَ – رَضِيَ اللَّهُ عَنْهُمَا – أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلاَّ بِحَقِّ الإِسْلاَمِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى."

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADITH (EIGHT)

On the authority of 'Abdullah Ibn 'Umar (may Allah be pleased with him), who reported that Allah's Messenger ﷺ said: "I have been commanded to wage war against

people till they bear witness that La Ilaha Illa Allah and Muhammad Rasullah, and they perform the Salah and pay the Zakah. If they do this (the above-mentioned), they will save their lives and properties, except for what is due to al-ISLAM and their accounting will be with Allah, The Exalted."

Reported by al-Bukhar and Muslim.

Terminologies.

Jihad:

This Islamic term is not only misunderstood but also handled wrongfully by most writers.

That is why I state that none of the following words gives its true authentic meaning: struggle, war, fight, battle or even the "holy war", which is mostly used by orientalists or those whose sight is dazzled by non-Muslims.

'Islam shuns the use of current vocabulary and adopts a terminology of its own, so that its own ideals may be distinguished from common ideals. The word Jihad belongs to this particular terminology of Islam. Islam rejected the word 'harb' and other Arabic words bearing the same meaning of 'war' and used the word "Jihad".

The nearest correct meaning of the word "Jihad" in English can be expressed as: 'To exert one's utmost endeavor in promoting cause.'

Furthermore, "Jihad" of Islam is not merely a "struggle"; it is a struggle for the cause of Allah.

It is this translation which misled people into believing that "Jihad in the cause of Allah" enjoined forcible conversion of other people to the faith of Islam.

In the same vein, it seems to me that the following facts about the concept of Jihad in Islam must be stated:

1. In Islam a human being's volition is highly respected concerning one's creed: There is no compulsion in religion.
2. Jihad seeks to remove obstacles from one's way so one can freely choose his/her own creed.
3. Protecting the Muslim people and their land is also another great objective of Jihad.
4. Jihad is governed by strict moral rules such as: 'Do not exaggerate, nor commit treachery. Never deform the corpse of a dead person or kill an infant child. Do not kill a wounded person nor run after a fleeing one or kill a captive or a woman.'
5. Jihad is a multiform activity: [a] Jihad with property, [2] Jihad with lives, [3] Jihad with tongue as well as [4] all types of good and righteousness.
6. 'The ultimate objective of Islam is to abolish the lordship of man over man and to bring him under the rule of The One God. To stake everything you have to achieve this purpose is called Jihad.'
7. 'Corrupt rule is the root of all evil in the world. Governments have access to power and resources; they frame laws; they control administration, ...Evil exists and flourishes in society because governments promote or condone it. On the other hand, good government can reform the people; it will shut the door against oppression, exploitation, immorality and other prevalent vices.' And this is the general aim of Jihad in Islam.

Guidance and Moralities.

First, this Hadith states that it is each and every Muslim's duty to promulgate the message of Islam, to invite people to Islam.

Secondly, whoever bears witness that there is no god but Allah and that Muhammad is His slave and Messenger, becomes a Muslim. Our scholars add that this Shahadah (declaration of faith) keeps one's property safe.

Thirdly, according to the Islamic Shari'a, the Muslim state is requested to wage Jihad against those, i.e. a group of people, who refuse to pay Zakah.

At the same time, a Muslim should be forced to perform Salah and pay Zakah since they are prerequisites of entering into the fold of Muslims.

Fourthly, in the sound Hadith: "the blood of a Muslim (one confesses there is no god but Allah and Muhammad is His Messenger) can not be shed except in three cases: the soul for the soul, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate)and leaves the fold of Muslims."[1]

Fifthly, waging Jihad is obligatory against those who start fighting against Muslims or invade their lands, against idolaters as well as those who hinder the march of Islamic Da'wah "Call" or prevent people from embracing Islam, but not to force others to embrace Islam.

As for Christians and Jews, we - Muslims - are required to argue with them in the politest manner as well as to call them to Islam without compulsion.

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[1] al-Bukhari.

As a final word to close this subject, we say that whoever displays signs and actions of belief, but conceals acts of disbelief and hypocrisy, he/she is considered and treated as a Muslim. If we discover he is plotting against Islam and Muslims, then he certainly deserves punishment.

الحديث التاسع

عَنْ أَبِي هُرَيْرَةَ عَبْدُ الرَّحْمَنِ بْنِ صَخْرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ." رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADITH (NINE)

On the authority of Abu Huraira 'Abdul-Rahman Ibn Sakhr (may Allah be pleased with him), who said: I heard Allah's Messenger ﷺ say: "Shun what I have forbidden you to do, and do what I have commanded you to do as much as you can. Verily those who were before you were destroyed because of their excessive questioning and their differing with their Prophets."

Reported by al-Bukhari and Muslim

Guidance and Moralities.

This concise Hadith pinpoints three important areas of Muslim's behavior and conduct individually and collectively. They are:

1. Avoid illegal activities, without exception.
2. Perform all that is in one's ability of the Islamic commandments.
3. Avoid asking too many questions, especially about matters that are not mentioned or discussed.

Here I want to point out that this Hadith makes clear that the Beloved Prophet ﷺ has the right to enact laws and give orders to Muslims as stated in the Holy Qur'an:

{So take what the Messenger gives you, and refrain from what he prohibits you.} [59:7]

This Hadith also implies that when a matter is not mentioned in the Holy Qur'an or the Sunnah, it means a lightening (concession) as well as mercy from Allah, not forgetfulness.

Allah says in the Holy Qur'an:

{O you who believe! Ask not about things which, if made plain to you, may cause you, trouble.} [5:101]

In the same vein, the Prophet ﷺ said: "Allah has disapproved for you three things: useless talking, waste of property and excessive questions."[1]

But the worst point in this issue if asking such questions leads to the prohibition of something.

This Hadith explains that the Holy Qur'an and the Sunnah comprise what a Muslim needs concerning Halal and Haram and only Allah and His Messenger have the right to legislate these issues.

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[1] al-Bukhari.

In a nutshell, this Hadith urges Muslims to learn, study and perform Holy orders as stated in the Qur'an and Sunnah, i.e. to do good and to shun bad.

In the sound Hadith: "Avoid what is prohibited to become the best worshipper."[2]

This is to clarify that avoiding prohibitions is obligatory while doing extra righteous deeds is supererogatory.

In conclusion, 'Umar Ibn 'Abdul 'Aziz (may Allah be pleased with him) said: 'al-Taqwa (piety and devotion) does not mean spending the night in prayers and observing fast in the day, but it does mean: to perform Divine obligations and to avoid prohibitions; and if one acts additional good deeds, this will be light upon light.'

الحديث العاشر

عَنْ أَبِي هُرَيْرَةَ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لاَ يَقْبَلُ إِلاَّ طَيِّباً، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى: **يَا أَيُّهَا الرُّسُلُ كُلُوا مِنْ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحاً إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ** وَقَالَ تَعَالَى: **يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُون** ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبُّ يَا رَبُّ ؛ وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ ؛ فَأَنَّى يُسْتَجَابُ لَهُ!." رَوَاهُ مُسْلِمٌ.

[2] Ahmad.

HADITH (TEN)

Abu Huraira (may Allah be pleased with him) reported that Allah's Messenger ﷺ said: "Allah is good and accepts only that which is good. Allah has ordered the believers to do that which He has ordered His Messengers to do. As such Allah, The Exalted has said: {O Messengers! Eat of the good things and work righteousness: for I am well acquainted with [all] that you do}. [23:51]. {O Believers! Eat of the good things that We have provided for you. And be grateful to Allah, if it is Him you worship}. [2:172]. Then, the Messenger mentioned (the case of) a man who has traveled a long distance - unkempt and dusty - and who raises his hands towards the heavens and pray: 'O Lord! O Lord! While his food is Haram (ill-gotten gains), his drink is Haram, his clothing is Haram and he is fed with Haram; then how could his prayers be answered?".

Reported by Muslim

Terminologies.

Du'a:

Du'a is another comprehensive Islamic expression. It is not mere uttering some words. It is an act of 'Ibadah; "it is the essence of 'Ibadah."[1] It has a special spiritual aura. Imagine that you are talking with Allah the Almighty, seeking His help, His favor, and His providence.

It is usually translated by the English words: supplication, prayer or invocation, although these words

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[1] Abu Dawood and al-Tirmizi.

do not demonstrate its essence nor aura since nothing better before Allah than Du'a.

Guidance and Moralities.

This Hadith states that Allah, the Great and Almighty, is free from all they ascribe to Him; to Whom be ascribed all Perfection and Majesty; to Whom belongs Might and Power. He has the Most Perfect Attributes and the Best Names.

Allah is Good and accepts only that which is good in the eye of Shari'a in beliefs, in words and in actions.

Thus, a believer must be good in his heart, tongue and all members and all they earn.

But, it is normal to find different levels of al-Taqwa among Muslims; each level depends on one's true belief and good action as well as taking the Prophet as one's role model.

This Hadith clearly shows that Du'a of a traveler and one whose food is Halal will be answered, whereas he whose food is Haram his Du'a will not be granted.

This means that Allah will not accept the actions of one whose food, clothes and earning are Haram.

As for bringing one's action to perfection, our reverend scholars believe that one is required to:

1. Acquire sheer knowledge of Allah as well as an outright belief in Him.
2. Know the right.
3. Perform honorable deeds for Allah's sake.
4. Follow the Sunnah of the Prophet in word and in deed.
5. Take Halal food.

Here I want to state a number of facts and manners concerning Du'a and what is required for it to be granted:

1. Praying while on a journey has a special virtue. In the sound Hadith: "Three kinds of Du'a will be granted without an iota of doubt: the Du'a of an oppressed person, the Du'a of a traveler and the Du'a of a father for his son."[2]

2. Showing submission, cringe, indications of poverty and prostrating oneself before Allah. The Beloved Prophet ﷺ said: "There are many persons who look much disturbed with ruffled hair and haggard face and scornfully pushed away from people's doors, yet if they were to say in the name of Allah, the same would be fulfilled."[3]

3. Raising one's hands. Ibn 'Abbas is reported as saying: "when asking for something from Allah, you should raise your hands opposite to your shoulders."[4] "Supplicate Allah with the palms of your hands [upward]."[5]

4. Facing the Qiblah while making Du'a.

5. Starting the supplication with Allah's Praise and blessings on His Prophet.

6. Pursuit of lawful means of livelihood. "O Sa'd! Consume Halal things and your supplication will be heard."[6]

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[2] al-Tirmizi.
[3] Muslim.
[4] Abu Dawood.
[5] Abu Dawood
[6] Ibn Mardaweih.

7. Doing some righteous deed before supplication and avoiding sin in general. Giving charity is recommended.
8. Choosing comprehensive words such as: "Our Lord! Give us good in this world and good in the Hereafter."
9. Repeating supplication three times.
10. Supplicating with confidence in acceptance and being firm in request.
11. Avoiding supplication against oneself or others.
12. Supplicating at the most opportune time and locations, e.g. while prostration, at night.
13. Concluding supplication with "Amen".

الحديث الحادي عشر

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا سِبْطِ رَسُولِ اللَّهِ ﷺ وَرَيْحَانَتُهُ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ: "دَعْ مَا يَرِيبُكَ إِلَى مَا لاَ يَرِيبُكَ." رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ وَقَالَ: حَسَنٌ صَحِيحٌ.

HADITH (ELEVEN)

On the authority of Abu Muhammad al-Hasan the son of 'Ali Ibn Abu Talib (may Allah be pleased with him) the grandson and the beloved of Allah's Messenger ﷺ, who said: I have learnt by heart from Allah's Messenger "Leave that which puts you in doubt and adopt that which does not put you in doubt." (Reported by al-Nasae and al-Tirmizi, Who said: it is a good and sound Hadith)

Terminologies.

Shubha:

Dr.M.R. Qal'aji and Dr. S. Qinnibi, in their valuable dictionary of Lughat al-Fuqahaa, have singled out eleven lines to expound this Islamic term: Shubha and its forms.

Shubha literally means suspicion, confusedness and dubiosity. In the technical language of Islam, it means to be doubtful, uncertain whether something is Halal or Haram, right or wrong, good or bad.

Guidance and Moralities.

This concise Hadith sets a number of Islamic rules for behaviour. Among them are:

1. A Muslim's behavior and conduct must be based on certainty of right and wrong: in domestic matters and acts of 'Ibadah, in behavior and conduct, in selling and purchasing, individually and collectively.
2. Keeping away from what is doubtful and adhering to that which is undoubtedly good.
3. The Muslim should strengthen this feeling, i.e. religiousness, since the heart becomes at ease with good but troubled with evil.
4. The Muslim should be aware of what lures and leads him to Shubha, which in turn leads to Haram.
5. A Cadi's judgement does not entitle you to get the others' right as long as you know there is Shubha or that you have no right in something. In other words, the judgement does not change the Haram into Halal.

In this vein, the Beloved Prophet ﷺ said: "A person does not reach the rank of al-Muttaqeen [God-fearing

ones] until he abandons what is harmless out fear that it may be harmful."[1]

As a final word, we say that 'the Muslim is always to be on guard against temptation which may lead him toward doubtful activities, thereby weakening his faith and compromising his religion, no matter how large a profit or gain may be involved.'

In fact,truth brings peace of mind and it is falsehood that brings doubt.

الحديث الثاني عشر

عَــنْ أَبِيْ هُرَيْرَةَ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "مِنْ حُسْنِ إِسْلاَمِ المَرْءِ تَرْكُهُ مَا لاَ يَعْنِيهِ."

حَدِيثٌ حَسَنٌ، رَوَاهُ التِّرْمِذِي وَغَيْرُهُ هَكَذَا.

HADITH (TWELVE)

Abu Huraira(May Allah be pleased with him) reported that Allah's Messenger ﷺ said: "It is part of the goodness of one's ISLAM to give up what does not concern him."

(Reported by al-Tirmizi and others as a good Hadith)

Guidance and Moralities.

This Hadith constitutes a great foundation on which Islam builds a number of accepted standards of behaviour, good manners and rules of decorum.

[1] al-Tirmizi.

It teaches us that Islam is a comprehensive way of life; it concerns matters of belief and doctrine as well as with all matters and aspects of everyday life. In other words, 'Islam aims at building and organizing the human society around solid faith'.

Thus, it becomes clear that Islam does not only lay down proper codes of behavior but also relates them to faith. That is why it calls on its followers to avoid interference in others' affairs, considering that an indication of one's goodness of religiousness and one's excellent adherence to the teachings of Islam.

Furthermore, one's excellent adherence to Islam means to avoid what does not concern him in word and in deed as well as to do what concerns him, i.e. to do good and to shun evil.

By the way, interference in others' matters - without their consent and request - may lead to harm to both parties, especially the interferer; and this in turn creates another problem.

But, interference will be commendable in the case of a request to give evidence, to give help to somebody in danger or difficulty, or to help rescue someone.

In the same vein, this Hadith reminds us of the sound Hadith in which the Prophet ﷺ has stated that Allah, the Great and Almighty, doubles the good deeds as well as overlooks evil deeds of those who show excellent adherence to the teachings of Islam.

Allah, to Whom belongs Perfection and Majesty, says in the Holy Qur'an:

{Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil shall have only the recompense of the like thereof, and they will not be wronged}. [6:160]

الحديث الثالث عشر

عَنْ أَنَسٍ – رَضِيَ اللَّهُ عَنْهُ – عَنِ النَّبِيِّ ﷺ قَالَ: "لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ." رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADITH (THIRTEEN)

On the authority of Abu Hamza Anas Ibn Malik (may Allah be pleased with him) the servant of Allah's Messenger ﷺ that the Prophet said: "None of you can be a true believer unless he wishes for his brother (in ISLAM) what he wishes for himself."

(Reported by al-Bukhari and Muslim)

Guidance and Moralities.

First, this Hadith determines one of the facts, on which al-Islam is built: A believer does not achieve the true rank of faith unless he/she likes for people what he/she likes for him/herself.

In other words, this Hadith reminds us of an important branch of al-Iman and its postulates: To love for Muslims what you love for yourself and to hate for them what you hate for yourself. Otherwise, one's belief will be decreased.

Second, feelings of love and well wishing for others are built in, rather than superimposed, in the Muslim character.

In the same vein, spreading the feelings of well-wishing for others among Muslims builds a firm foundation for co-operation, integration and love.

In the sound Hadith: "The Muslims in their mutual love, kindness and compassion, are like the human body

where one of its parts is in agony the entire body feels the pain both in sleepless and fevor."[1]

Third, well wishing for the Muslim commons to the best standard, which we like for ourselves constitutes the most important vital duty of a true Muslim.

Fourth, a Muslim is required to spare no effort to reform his own and his brothers' undesirable qualities by giving and taking advice and by avoiding defamation. On the other Hand,one is permitted to tell about Allah's favors and bounties granted to him in order to encourage others to do good deeds.

Fifth, altruism is a higher rank than desiring for others what one likes for oneself. It means to give others precedence over oneself; it means considering the well being and happiness of others first.

Allah, the Great and Almighty, describes the true Muslims saying: {And give them (their brothers) preference over themselves, even though some privation exists among them}. [59:9]

Finally, it becomes clear that al-Islam aims at building a solid society characterized by cohesiveness, and governed with sincerity and care.

الحديث الرابع عشر

عَـــنْ ابْـــنِ مَسْعُودٍ – رَضِيَ اللَّهُ تَعَالَى عَنْهُ – قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لاَ يَحِــلُّ دَمُ امْــرِئٍ مُسْلِمٍ إلاَّ بِإِحْدَى ثَلاَثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ." رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

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[1] *al-Bukhari* and *Muslim.*

HADITH (FOURTEEN)

On the authority of Ibn Mas'ud (may Allah be pleased with him), who said: Allah's Messenger ﷺ said: "The blood of a Muslim can not be shed except in three cases: a married person who commits Zina [adultery and fornication], a life for a life and the one who deserts his religion (al-ISLAM) and leaves the (Muslim) Community."

(Reported by al-Bukhari and Muslim)

Terminologies.

Zina:

Zina is one of the special expressions of Islam. It, according to "A Dictionary of Islam", includes both adultery and fornication, but there is difference in the punishment for these offences.

Adultery means illegal sexual intercourse by a married person, and fornication by unmarried persons.

The sin of Zina, according to Islam, must be established either by proofs - four witnesses are required - or by confession or by woman's clear pregnancy. In addition, to be guilty the person must have reached the age of puberty, be sane, and acting without compulsion.

The punishment for adultery is stoning to death and for fornication is one hundred stripes. But, no person's blood can be shed without meeting the conditions mentioned above, including proofs or confession.

Assuredly, the Shari'a is based on TRUTHFULNESS of means and ends. This Shari'a underlines the necessity of rooting out all harmful individuals in order to keep the Muslim society happy and safe.

In simple word, the harmful weeds should be uprooted to help the Ummah live in peace.

As a final word, we re-state that Zina is a comprehensive Islamic term with moral, social and familial shades. That is why we say that 'it is not surprising that all revealed religions have prohibited Zina and have sought to prevent these crimes against society.'

Guidance and Moralities.

First, the Prophet ﷺ said in his last speech: "Your lives, your honor, your property are as sacred to one another as the sacredness of this day (the Farewell Hajj), in this your month, and this your city."[1]

This, in fact, gives us a definite rule that states:

The Islamic Shari'a aims at keeping, guarding and maintaining the five fundamentals of life, i.e. the five necessities of life that are to be kept safe without any kind of violation and in a rare way which no other system - past or present - can hold or achieve.

These five Fundamentals are also ordered as follows:

(1) Self, (2) Belief, (3) Honor, (4) Reason, and (5) Finances.

Second, the majority of Muslim scholars agreed that one' s blood is only to be shed in any of the three cases mentioned in the Hadith:

- The married person who commits ADULTERY
- Murder, a life for a life.
- Who forsakes his/her religion and abandons the Muslim community.

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[1] Muslim

Scholars are also agreed upon that the punishment for married adulterer is stoning, and an unmarried one is punishable by flogging.

Third, this Hadith clearly states that an adult Muslim should be killed if he kills another Muslim intentionally, without any genuine motive.

The Holy Qur'an confirms the above-named:

{O You who believe! The law of equality is prescribed to you in cases of murder: The free for the free, the slave for the slave, the woman for the woman…} [2:178]

This rule has some exceptions, which are dealt with in Fiqh (jurisprudence) books.

Fourth, according to Islam, an apostate who abandons the Muslim Fold is to be killed unless he/she repents and returns to Islam.

The Prophet ﷺ said: "Whoever gives up his/her religion should be killed."[2]

Furthermore, this ruling applies only to those who leave Islam and join the fold of non-Muslim. But, the hypocrite is dealt with as a Muslim; since it is not required nor allowed to consider what he may be hiding (his motives).

Fifth, some may believe that the punishment of the adulterer is very hard. But, in fact, it is not, since Islam legalizes polygamy (for men), which results in taking responsibility for wives and children.

Sixth, al-Hudood, punishments that have been defined by Allah or His Prophet Muhammad are truly

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[2] *al-Bukhari*

deterrent and strong. The Creator Who knows what leads the Creatures to good has laid them down.

On the other hand, kindness which is put in the wrong place and time results in corruption of society and disorder of security as seen and heard in the so-called civilized societies.

الحديث الخامس عشر

عَنْ أَبِي هُرَيْرَةَ — رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "مَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الأَخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جارَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الأَخِرِ فَلْيُكْرِمْ ضَيْفَهُ." رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADITH (FIFTEEN)

On the authority of Abu Huraira (may Allah be pleased with him) that Allah's Messenger ﷺ said: "He who believes in Allah and the Last Day should speak well or keep silent; and he who believes in Allah and the Last Day must honor his neighbor; and he who believes in Allah and the Last Day should treat his guest hospitably." (Reported by al-Bukhari and Muslim)

Guidance and Moralities

This Hadith teaches us two of the most essential principles of Islam and its foundations: (1) 'Islam links all its acts charity and goodness to faith in Allah: (2) having good character and doing good to others are natural results of having good faith'.

In the same vein,this Hadith states that al-Iman comprises all acts of a Muslim.

Briefly, acts of al-Iman are of two kinds:

1) Those related to Allah's rights on human beings such as obligations (Salah, Sawm....) and giving up forbidden acts .

2) Those related to others' rights such as not harming them, being generous to guests, treating neighbors with kindness.

Moreover, the Hadith implies that virtue of the tongue is among the best characteristics of al-Iman.

The Beloved Prophet ﷺ said: "One has no sound faith unless one has straight heart; one has no straight heart unless one has straight tongue."[1]

As for controlling one's tongue and speech, this Hadith urges Muslims to control their tongues, to think before speaking and speak only good.

It is reported that one's speech should be for:

1- Remembrance of Allah.

2- Reading the Holy Qur'an.

3- Seeking information and asking for knowledge.

4- Speaking concerning some needed worldly matter.

In addition, one has to join what is good and to forbid what is evil since he who keeps silent if there is some thing wrong, will be considered a dumb devil.

This Hadith teaches that to refrain from doing bad acts is better than to do righteous deeds.

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[1] Imam Ahmad.

In this Hadith, the Prophet ﷺ sends us another message concerning neighbors. So, the Hadith orders every Muslim to treat his/her neighbor well.

The Prophet said: "By Allah, he is not a perfect Muslim. By Allah, his faith is incomplete. By Allah, he does not believe: the Prophet was asked 'O Messenger of Allah! Who is he?' The Prophet said: "One whose neighbor is not immune against his mischief."[2]

In Imam Muslim's narration: "That person will not enter paradise whose neighbor is not safe against his mischief."

As you have seen, Islam gives neighborhood great respect, and even it makes treating neighbors well as an indication of one's complete faith.

Islam sets a number of rules concerning this subject and grants neighbors many rights to be rendered.

Among these rights are:

- To help the neighbor if he asks for help .
- To lend him money when in need.
- To remove his deficiency .
- To visit him when he is ill.
- To congratulate him on happy occasions .
- To offer him your condolences on unhappy occasions.
- To escort the deceased neighbor to his final resting place.
- To give him from your food as a present.
- To raise not your building so as to prevent him air.

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[2] al-Bukhari and Muslim

- To know that "the best neighbor is one who behaves best towards his neighbors."[3]

With regard to hospitality, this Hadith clearly and strongly orders us to be generous to guests if we are true believers.

In the sound Hadith: "Anybody who believes in Allah and the Last Day should serve his guest generously by giving him his reward". It was asked: 'What is his reward, O Allah's Messenger?' The Prophet said: "to be entertained generously for a day and a night with high quality food and the guest has the right to be entertained for three days."[4]

Finally, it is Islam, only Islam, that links behavior and faith, religion and society in an unequaled way.

الحديث السادس عشر

عَنْ أَبِيْ هُرَيْرَةَ – رَضِيَ اللّٰهُ عَنْهُ – أَنَّ رَجُلاً قالَ للنَّبِيِّ ﷺ: "أَوْصِني قَالَ: لاَ تَغْضَبْ. فَرَدَّدَ مِرَارًا، قَالَ: لاَ تَغْضَبْ" رَوَاهُ الْبُخَارِيُّ.

HADITH (SIXTEEN)

Abu Huraira (May Allah be pleased with him) reported that a man said to the Prophet ﷺ: 'Advise me'. The Prophet said: "Do not be overcome by anger." The man repeated his request several times, and the Prophet said: "Do not be overcome by anger."

(Reported by al-Bukhari)

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[3] al-Tirmizi.
[4] *al-Bukhari.*

Guidance and Moralities.

This Hadith produces a comprehensive counsel on human conduct and behavior. It shows that if anger controls one's temper, it will lead to an out-and-out evil and prevent every good deed.

This Hadith, one of the substantial Prophetic discourses, states anger as a natural characteristic of human personality that needs to be controlled and guided towards good. This means it can not be removed, so we are required to avoid losing control of our temper.

In fact, the anger which the Prophet ﷺ has dispraised is that seeks self- vengeance or takes place for some worldly issue, especially if the wrong-doer is weak, where forgiveness becomes a must.

In the Holy Qru'an:

{And when the ignorant (in a moral sense) address (in the aggressive sense) them, they say peace!} [25: 63]

In simple word, 'and when the Mercy-giving's servants who walk modestly on earth and peacefully say: How do you do! Whenever ignorant men address them.'

But, anger is a positive quality and healthy trait when it is for the sake of Allah and His Messenger whenever the prohibitions of Allah are violated.

In this Hadith the Prophetic command is to follow all channels leading to good character: patience, modesty, self-respect, humility, generosity, to avoid harming others, suppressing anger, happy mien and other noble manners that help one dispel anger and its motives.

On the other hand, the Prophetic command constitutes an incentive to Muslims to avoid any negative res-

ponse to feelings of anger, anticipating Allah's reward and fearing bad deeds.

In the Holy Qru'an:

{Those who - the pious - who spend throughout happiness and hardship, and who repress anger, and who pardon people; verily, Allah loves the good-doers}. [3:134]

Our ideal role model, the Beloved Prophet Muhammad ﷺ sometimes used to get angry, but he never crossed the decency and the stage of pardon and forgiveness. He was not become too angry, nor did avenge himself. But, he never hesitated in taking revenge from the man who violated the Sanctity of Allah's laws.

He was a Qur'an moving on earth: talking, walking and living.

It is reported in the sound Hadith: "The conduct and character of the Prophet was absolutely the Qur'an."[1] He lived up the teachings of Qur'an.

Another Hadith reads: "The strong one is not he who knocks out his adversary; the strong one is he who keeps control over his temper.[2]

Now, I think, it seems very necessary to present some practical steps that help one divert anger. The Beloved Prophet, in fact, has advised all Muslims to do the following in case of anger:

1- To say: "I seek refuge in Allah from the cursed Satan".[3]

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[1] Reported by Muslim.

[2] al-Bukhari and Muslim.

[3] al-Bukhari.

2- To change one's posture: "If anyone of you gets angry while standing, he ought to sit down".[4]
3- To keep silent: "if anyone of you becomes angry, he ought to keep quiet".[5]
4- To perform Wudu "if anyone of you gets angry, he ought to perform Wudu".[6]
5- To remember Allah's toleration and clemency on His servants' failure to do what ought to be done.

Furthermore, let us examine some unhealthy consequences of one's losing temper and being prey to anger. They are of two kinds:

1. Unlawful actions: beating, being unfair, and killing another person.
2. Prohibited sayings: cursing, defamation, divorce, ill wish, insults...

At last, the Beloved Prophet Muhammad ﷺ was used to invoking Allah with these good words: "O Allah! Grant me the ability to say the truth while in anger or satisfaction."[7]

الحديث السابع عشر

عَــنْ شَدَّادِ بْنِ أَوْسٍ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "إِنَّ اللَّهَ كَتَــبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا القِتْلَةَ، وَإِذَا

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[4] Ahmad and al-Tirmizi.
[5] Ahmad.
[6] Ahmad and Abu Dawood.
[7] Ibn Hibban.

ذَبَحْـــتُمْ فَأَحْسِنُوا الذِّبْحَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ."

رَوَاهُ مُسْلِمٌ.

HADITH (SEVENTEEN)

It is reported on the authority of Abu Ya'la Shaddad Ibn Aus (May Allah be pleased with him) that Allah's Messenger ﷺ said: "Verily Allah has prescribed al-IHSAN (i.e. performing an action in a perfect manner; doing it well and goodness) towards everything. Thus, when you kill (any one for some genuine reason), kill (him - her) humanely; when you slaughter (an animal), slaughter (it) well. And every one of you should sharpen his blade to give rest to the animal he slaughters."

(Reported by Muslim)

Guidance and Moralities.

This noble Hadith sets forth two great rules for human behavior and conduct: (1) doing an action well, and (2) showing mercy and clemency. The majority of Muslim scholars believe that it is a duty for every Muslim to commit himself to these two principles.

There are some crimes in Islam for which life can be taken, e.g. retaliation for murder. In such cases the offender should not be brutally tortured and then killed, but every attempt should be made to cause him the least possible pain while inflicting punishment.

Similarly, every care should be taken to slaughter an animal well and not to cause it unnecessary pain and torture. We have been given some instructions in this connection, e.g. the knife should be well sharpened so

that it cuts the throat immediately without causing much pain; secondly, the knife should not be sharpened before the eyes of the animals; thirdly, the animal should be slaughtered at a place where there is no other animal so that the other animal may not see this painful sight; fourthly, the animal should not be brutally dragged to the slaughtering place, but it should be driven with ease; and, lastly, the animal should be left free, after having its throat cut, so that it may freely toss its body in the process of bleeding.[1]

In the same vein, Shari'a has made mention of three degrees for al-Ihsan. They are:

1. Obligatory: to behave well with your parents, relatives and guests.
2. Recommended: to spend money in charity, i.e. optional charity.
3. General: to do your duties in a very good way.

The Beloved Prophet Muhammad ﷺ said: "Allah loves if one of you does an action to bring it to perfection."[2]

al-Ihsan, from a practical point of view, is of many kinds and forms. Among these are the following:

1. Shunning and keeping clear of prohibited matters.
2. Showing forbearance and patience towards predestination, i.e. avoid worry and anxiety.
3. Treating people with kindness and courtesy, i.e. to behave with others according to the teachings of Islam.

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[1] Explanatory Notes on *Sahih Muslim*, vol.3, p.1078.
[2] Related by *al-Baihaqi*.

4. Showing good attitude even in slaughter and killing, i.e. to avoid causing the least possible pain while slaughtering an animal or inflicting punishment upon someone.

In principle, 'Islam has made human life sacred and has safeguard its preservation. According to its teachings, aggression against human life is the second greatest sin in the sight of Allah, second only to denial of Him.

Because the human race constitutes a single family, an offense against one of its members is, in fact, an offense against the whole of humanity.' In the sound Hadith. "The passing away of the world would mean less to Allah than the murder of a Muslim man."[3]

Another Hadith reads: "Anyone who kills a Zimmi (Christian or Jew) will not smell the fragrance of the Garden."[4]

On the other hand, In Islam, there are three crimes for which the death penalty is justified, but no mutilation nor torture is allowed in case of retaliation for murder. These crimes are: (1) unjust murder; (2) apostasy from Islam after willingly accepted it, and (3) publicly committing Zina (adultery) with a person whom is not one's spouse.

Finally, the above-mentioned ideas show us that Islam leaves no room for human caprices to play with sacredness of the lives of: Muslims, non-Muslims, animals... But, it -Islam- at the same time spares no effort to uproot the wicked members from society to secure safety for the others.

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[3] Muslim.
[4] al-Nasa'i.

الحديث الثامن عشر

عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ – رَضِيَ اللَّهُ عَـــنْهُمَا – أَنَّ رَسُـــولَ اللهِ ﷺ قَالَ: "اتَّقِ اللَّه حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ." رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَفِي بَعْضِ النُّسَخِ: حَسَنٌ صَحِيحٌ.

HADITH (EIGHTEEN)

It is reported on the authority of Abu Zar Jundub Ibn Junadah and Abu 'Abdul-Rahman Mu'az Ibn Jabal (may Allah be pleased with them both) that Allah's Messenger ﷺ said: "Observe al-Taqwa (Fear Allah) whenever you are; and if you commit a bad deed, follow it up with a good one for the latter will undo the former, and treat people with kindness.

(Reported by al-Tirmizi, who said: This is a good Hadith. Some copies of al-Tirmiz's Sunan read: it is a good and sound Hadith)

Terminologies.

al-Taqwa:

al-Taqwa is a comprehensive Islamic term that means sincerity straightness, guarding one's tongue, hand and heart from evil and fear of Allah, i.e. to shun committing sin, to perform duties and to forego doubtful matters.

In other words, al-Taqwa is to do what Allah, the Great and Almighty, ordains and to avoid what He prohibits.

Writers and translators have been coining expressions such as: piety, devoutness, religiousness, righteousness, devotion and God-fearingness to convey the true sense of this Islamic terminology, but, in fact, none of these words can achieve the goal in full. That is why I always resort to transliteration while dealing with such words.

In this context, Dr. Thomas B.Irving (Al-Hajj Ta'lim Ali) says: 'We -Muslims- have a right to choose our own terminology in English'.

Guidance and Moralities.

This Hadith presents a great Islamic commandment that embodies Allah's right and those of human beings. It comprises: (1) performing obligations and avoiding prohibitions and doubtful matters, and (2) doing what is advisable and turning a cold shoulder to what is reprehensible. Verily, here lies the highest degree of al-Taqwa.

This does not mean that a human being will not err. No! 'To err is human, to Forgive divine.'

That is why Shari'a has laid down the rule of expiation to help one make amends for wrong deeds.

al-Muttaqun (pious and righteous persons), are described as having the following important characteristics:

1- Those who believe in al-Ghaib (unseen): Belief in Allah, Angels and Jinn, Holy Books, Messengers, Day of Resurrection and al-Qadar (Divine preordainments). It also includes what Allah and His Messengers informed about Creation, Paradise and Hell.
2- Those who perform Salah as performed by our Beloved Prophet ﷺ.

3- Those who spend out of what Allah, The Great and Almighty, has provided for them, i.e. to give Zakah and Charity or spend on their families, relatives…
4- Those who believe in the Holy Qur'an and Noble Sunnah and in all previous revealed books.
5- Those who believe with certainty in the Hereafter.
6- Those who honor agreements, fulfil covenants, act patiently, forgive and show perservance in handling matters.

As for reward of al-Muttaqun, it is, without a doubt, a great reward, Here and Hereafter! Allah says in the Holy Qur'an:

{And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him}. [65:2-3]

By the way, one may ask about "sings of al-Taqwa", by which one may determine if he is a member of this good group. No doubt feeling that Allah is watching one's conduct and behavior, in private and in public, leads one to behave in accordance with His Divine ordainments, and this constitutes the essence of perfect faith and the sign of al-Taqwa.

As a matter of fact, speaking about al-Taqwa leads us to spotlight repentance and its conditions since, according a sound Hadith "All human beings are bound to make mistakes, but the best among them are those who return with repentance."[1]

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[1] *al-Tirmizi.*

Allah says in the Holy Qur'an: {Good deeds remove evil deeds}. [11:114]

In simple words, there are two kinds of sins: minor sins and major sins. Doing righteous deeds such as all forms of 'Ibadah (worship), Zikr of Allah, optional fasting, supplication, ablution, seeking forgiveness can, in fact, remove minor sins.

As for major sins, one should - in addition to the above - meet the following conditions.

1- Faithfully repent with true regret.

2- Give up the sin.

3- Have firm intention not to repeat this act again.

4- Return the others' right, be it material or immaterial.

Allah, the Great and Almighty, says in the Holy Qur'an: {And verily, I am indeed Forgiving to him who repents, believes and does righteous good deeds}. [20:82]

By the by, punishments that are instituted in the Holy Qur'an and the Sunnah of the Prophet ﷺ and inflicted upon wrongdoers in this world are, in fact, a means of expiation for sins.

In a sound Hadith Abu Hurairah relates that one of the Prophet's Companions once asked: 'what is the best things that has been given to man?". The Prophet Muhammad replied: "A good disposition".

Another Hadith reads: "The most perfect Muslim in the matter of faith is one who has an excellent behavior."[2]

These two Hadith indicate that doing righteous deeds does not mean that one becomes free from his

[2] *al-Tirmizi.*

duties towards others, since Allah's rights and human beings' rights could not be separated from each other.

For that reason, it seems badly needed to pinpoint the meaning of "A good disposition or an excellent behavior."

"The good disposition" is governed by Shari'a rules and measures not by human beings' caprices and whims, norms and traditions.

It is a divine standard that requires: (1) getting used to virtues and moral qualities, and (2) being endowed with good morals. It includes generosity, forbearance, suppression of anger, courtesy, kind act, good say, pleasant smile, etc...

On the other hand, self-discipline and avoidance of evil that leads to excellent behavior and good disposition may be achieved as follows:

1- One has to perceive that that Allah, the Great and Almighty, sees His slaves, in private and public.
2- One has to believe: 'Allah is watching me, so I have to do only good deeds.'
3- One has to seek Allah's help saying: 'O Allah! Better my morals as you have made me in the best of moulds.'

الحديث التاسع عشر

عَنِ ابْنِ عَبَّاسٍ – رَضِيَ اللَّهُ عَنْهُمَا – قَالَ: كُنْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ يَوْمًا فَقَــالَ لِي: "يَا غُلامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ احْفَظِ اللَّهَ يَحْفَظْكَ احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ

وَاعْلَـــمْ أَنَّ الأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلا بِشَـــيْءٍ قَـــدْ كَتَبَهُ اللَّهُ لَكَ وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُـــرُّوكَ إِلاَّ بِشَـــيْءٍ قَـــدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الأَقْلامُ وَجَفَّتِ الصُّحُفُ." رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي رِوَايَةِ غَيْرِ التِّرْمِذِيِّ: "احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِـــي الـــرَّخَاءِ يَعْـــرِفْكَ فِي الشِّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْراً."

HADITH (NINETEEN)

Abu al-'Abbas 'Abdullah Ibn 'Abbas (May Allah be pleased with them both) said: 'One day, I was riding behind the Prophet ﷺ when he said: "Young man! I am teaching you (some) words: Follow Allah's orders and He will protect you; fulfill His rights and you will find Him with you. If you need something, ask Allah; and if you ask for help, ask Allah (alone). (You have to) know that if the Ummah (i.e. Muslim Community) work together to do good to you, they can not grant you but that which Allah has decreed for you, and that if they combine together to do harm to you, they can do no-thing except that which Allah has determined for you. The pens have been set aside and the records of the book of the fate have been become dry."

(Reported by al-Tirmizi), who said: This is a good and sound Hadith.

Another narration reads: "Guard the commandments of Allah, you will find Him before you. Remember Allah when in ease and He will remember you in distress. Remember that which has passed you by was not going to befall you and that which has befallen you was not going to pass you by. And know that victory comes with patience,relief with grief, and ease with distress."

Terminologies.

Ummah:

It is a singular Islamic term. It is mentioned about fifty times in the Holy Qur'an.

According to "Towards Understanding the Qur'an", Ummah has been generally used in the Qur'an to refer to all those who receive the message of a Messenger of Allah, or happen to be living in an age when the teachings of that Messenger are extant.

The word Ummah is usually translated into English by the English words: sect, race, people, nation, body politic and the Muslim community, which is the best. In fact, together these words fail to convey the true meaning of "Ummah", since it does mean the community as identified by its ideology, law, religion, group consciousness, ethics and morals, culture and art.

Guidance and Moralities.

This Hadith includes great commandments and comprehensive rules that constitute facts concerning the most important religious matters.

At first, this Hadith commands Muslims to abide by Allah's ordainments and to avoid His prohibitions. Among these are:

1- To guard performing the five daily prayers in the fixed times.
2- To protect oaths, i.e. not to swear much.
3- To guard one's hearing, eyesight, tongue, heart and other vital organs from prohibited acts.
4- To guard chastity, sexual purity.
5- To avoid unlawful food, drink and clothing.

As a result, Allah verily will protect those who guard their duties to Him, Here and Hereafter.

He, the Great and Almighty, will keep His obedient slaves safe: in their bodies, families, properties and other worldly affairs. And when a slave shows disobedience to Divine ordainments, he will find what does not please him in his family's or servant's behavior. This also is another divine favor on him.

Allah will guard His good slaves' behavior and conduct so as to be free from prohibitions and doubtful matters; He will brace them with firm speech during this worldly life, at the time of death and in the Hereafter.

In simple words, good deeds done with sincerity lead to good in This World and in the Next World, and also protects from harm and danger. By guarding Divine ordainments Allah grants more success and better guidance.

Allah says in the Holy Qur'an: {Truly, Allah is with those who fear Him, keep their duty unto Him and those who do good}. [16:128]

We strongly assure that one has to be with Allah while in ease, i.e. to follow His orders. Thus, Allah will be with one in distress, although He does not treat His

slaves in this way, especially when they seek His pardon and help.

On the contrary, breaking of Divine imperatives leads one to be outside the Divine Providence, i.e. Allah will not guard those who do not guard their duties to Him.

He says in the Holy Qur'an: {Any disaster that happens to you will (occur) because of what you own hands have earned. And He pardons much}. [42:30]

Assuredly, Du'a (supplication) is the essence of worship, faithful expression of being a slave to Allah, the Great and Almighty, and the best channel through which one can achieve the Divine help.

In a sound Hadith, the Beloved Prophet ﷺ said: "Du'a is worship"[1]

Allah says in a sacred Hadith: "Who is saying a Du'a (prayer) to Me that I may answer it? Who is asking something of Me that I may give it him? Who is asking forgiveness of that I may forgive him?"[2]

Verily, it is evidence of Allah's generosity to answer His slaves' Du'a as long as one seeks good and be faithful to Allah in word and in deed.

As for asking people's help, one's heart must be with a firm belief that only Allah listens and answers Du'a, and people constitute no more than a means within and under the Divine Providence and Will to help one achieve the goal. And in case of failure, one has not only to avoid complaint or vexation but also to remember Allah in all cases, since nothing befalls us but by Allah's

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[1] Abu Dawood and al-Tirmizi.
[2] al-Bukhari.

decrees. This also leads us to clarify that there is no contradiction between our own freewill to choose some work and Divine predestination, i.e. Divine Predestination is a godly light which unveils, not a heavenly force that compels us to do.

As to belief in al-Qadar (Divine Destiny), here are two degrees that need to be explained.

1) One should be content with what has been destined to him/her by Allah, the Great and Almighty, since this constitutes the true realization of belief.
2) One should be patient with trials and ordeals, since patience brings nothing but goodness.

In reality, one has to know and believe that hardship brings ease and distress brings relief. This, in turn, will lead one to set one's hopes on Allah alone, i.e. to trust in Allah in Whose Hands lie each and every comfort and relaxation. Allah says in the Holy Qur'an: {And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty)}. [65:2]

As a final word, we are to believe that good deeds protect us from misfortune and disaster, which also could be avoided by Du'a and Charity.

الحديث العشرون

عَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرٍو الأَنْصَارِيِّ الْبَدْرِيِّ – رَضِيَ اللَّهُ عَنْهُ –، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الأُولَى: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ." رَوَاهُ الْبُخَارِيُّ.

HADITH (TWENTY)

On the authority of Abu Mas ud 'Uqba Ibn 'Amr al-Ansari (May Allah be pleased with him), who said: Allah's Messenger ﷺ said: "Among the words people received from the previous Prophets are: If do not feel ashamed, then do as you wish."

(Reported by al-Bukhari)

Terminologies.

al-Hayaa:

Al-Hayaa is an important psychological faculty that helps to keep one's caprices under control and to avoid what is improper in the eye of Shari'a.

It linguistically means to abstain from doing some thing. Technically it means a characteristic which impels a person to discard vicious acts and defers him to curtailing or usurping the rights of a person.

In other words, al-Hayaa is a disposition which enables a man to appreciate the bounties and favors of Allah, and then, to consider his own shortcomings; therefore, the condition created by these two things is known as al-Hayaa.

Al-Hayaa is a comprehensive Islamic term. It is usually translated by the following English words: shame, pudency, modesty, honors, self -respect, bashfulness, shyness etc...

In truth, none of the above- mentioned words could give the true meaning. Since this term covers a large number of concepts, "Thomas Patrick" transliterated it saying: 'Modesty (Hayaa) brings nothing but good'.

Al-Hayaa is of two forms: good and bad; the good Hayaa is to be ashamed to commit a crime or a thing

which Allah (the Great Almighty) and His Messenger ﷺ have forbidden; and bad Hayaa (which is, in fact, Khajal in Arabic) is to be ashamed to say, do or ask for what is right. The latter is a sign of weak character.

Guidance and Moralities.

This Hadith presents cautionary advice to those people whose selves entice them to do vicious deeds, i.e to those who feel no shame in doing what is wrong in the sight of the Law-Maker, Allah (the Great and Almighty).

It also states that the Final Divine Message - Islam - includes all teachings preached through the previous Divine Messages.

At first, it is essential to record the following Prophetic Hadith, which help us understand the importance and rank of al-Hayaa in Islam:

"al-Iman (faith) consists of more than sixty or seventy parts, the best of which is the acknowledgement of the fact that 'La Ilaha Illallah' (there is no god but Allah); and the lowest of them is removal of a thing causing harm from a thoroughfare. al-Hayaa is also a part of Iman."[1]

"Al-Hayaa brings nothing but good."[2] "al-Hayaa is a virtue through and through.."[3] "The Blessed Prophet was more modest than a secluded virgin and whenever he saw something untoward, we could notice its signs from his face."[4] "al-Hayaa is a branch of Iman."

From a behavioral point of view, al-Hayaa is of two types:

(1&2).*al-Bukhari* and *Muslim*.

[3] *Muslim*.

[4] *al-Bukhari* and *Muslim*.

1- Congenital, i.e. existing from birth, one of the best morals Allah has granted to human beings.
2- Acquired, i.e. gained by personal effort as a result of a person achieving the degree of al-Ihsan.

In Principle, al-Hayaa is a motivating power which leads one to righteousness, doing in private as you do in public; to ward off evil with good, secretly and openly.

In conclusion, al-Hayaa is a Divine Quality, which each and every Muslim must gain and put into practice. The Beloved Prophet ﷺ said: "Observe al-Hayaa of Allah, it is His right. His Companions replied: Praise be to Allah: We do observe al-Hayaa. Upon this the Prophet said: 'this is not what al-Hayaa really implies. To observe al-Hayaa of Allah means that: You should guard your mind and all thought crowded in it and stomach and all that is contained in it against evil. And to remember death and what would come after it in the grave. He who does it observes al-Hayya of Allah."[5]

الحديث الحادي والعشرون

عَـــنْ أَبِي عَمْرٍو- وَقِيلَ أَبِي عَمْرَةَ - سُفْيَانَ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَـــالَ: قُلْـــتُ: يَا رَسُولَ اللَّهِ، قُلْ لِيَ فِي الإِسْلاَمِ قَوْلاً لاَ أَسْأَلُ عَنْهُ أَحَداً غَيْرَكَ، قَالَ: قُلْ: "آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمْ." رَوَاهُ مُسْلِمٌ.

HADITH (TWENTY-ONE)

It is reported on the authority of Abu 'Amr - or Abu 'Amra - Sufyan Ibn 'Abdullah (May Allah be pleased

[5] *al-Tirmizi.*

with him) that he said: 'O Allah's Messenger! Tell me something (some comprehensive guidance) about al-ISLAM, after which I may not have to ask anyone, else.' The Prophet said: "Say: I believe in Allah and then be steadfast." (Reported by Muslim)

Terminologies.

al-Istiqama:

al-Istiqama is a Comprehensive Islamic term. It literally means 'standing erect'. In the technical language, i.e. according to Shari'a, al-Istiqama is an inclusive Islamic term that implies (1) rectitude of life, purity of life; (2) being constant in religion according to the rules of the Holy Qur'an and the Prophetic Sunnah in all walks of life.

In other words, al-Istiqama should comprise sound belief and faithful action, correct thought and good resolution, high morals and great decencies, good heartedness and bona fides.

Guidance and Moralities.

This Hadith, in a nutshell, represents the straight path of Islam; it is to recognize and understand the true belief, and then, to shape life firmly on the ideals of that faith.

This great comprehensive Hadith is based on Allah's statement in the Holy Qur'an: {The ones who say: "Our Lord is Allah; then keep straight on ahead, will have angels alight on them (saying): "Do not fear, nor feel saddened and rejoice in word about the Garden which you have been promised}. [41:30]

Al-Istiqama on the straight path, which Allah - the Great and Almighty - has enacted for His servants

combines the good of This World with the good of the Hereafter; achieving it constitutes the ultimate goal of every Muslim.

Basically, this Hadith states that Islam is based on two indispensable foundations: Firm belief in Allah and moderate faithful commitment to Divine teachings in word and in deed. That is why we - Muslims - ask Allah to - while praying - "Guide us along the straight path" more than 28 times a day. It gives us a clear indication to importance of al-Istiqama as an embodiment of belief in Allah the Almighty.

Al-Istiqama includes: (1) Doing righteous deeds and avoiding prohibited actions, (2) performing obligations, (3) achieving sincerity in belief and action, and (4) faith is a prerequisite of good action.

From a practical point of views al-Istiqama is the companion of shortcomings that befall one while one in the arena of life and work. Those shortcomings can be dealt with as follows:

1- Repentance and seeking Allah's pardon.
2- Making every effort to be on the straight path, in word and deed.
3- Seeking every correct idea to be closer to the right one.
4- To discern that al-Istiqama of members signifies al-Istiqama of heart.
5- To realize that rectitude of tongue is the first sign of one's Istiqama, as Islam is made up of faith and action.

Generally speaking, one's success on the road of al-Istiqama, i.e. The Divine Proper Manner, is the best blessing which Allah grants to us. So, he/she must

perpetually seek Allah's help to steady him/her on this path and to be saved from misguidance.

In conclusion, 'the people who succeed in eternal life are those who recognise and understand the One only Eternal Reality, that is Allah, and further shape their probationary life firmly and steadfastly on the principles of that Truth and Reality. They will have their friends and protectors in the good angels, in contrast to the losers, who will have no friendship or protection, but only the reproaches of the Satan.'

الحديث الثاني و العشرون

عَـــنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلاً سَـــأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: "أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلاَلَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَأَدْخُلُ الْجَنَّةَ ؟ قَالَ: نَعَمْ. قَالَ: وَاللَّهِ لاَ أَزِيدُ عَلَى ذَلِكَ شَيْئًا." رَوَاهُ مُسْلِمٌ.

HADITH (TWENTY-TWO)

It is narrated on the authority of Abu 'Abdullah Jabir Ibn 'Abdullah al-Ansari (may Allah be pleased with them both) that: "A man once said to the Messenger of Allah ﷺ: 'Shall I enter Paradise if I perform the obligatory Salah, observe Sawm [the fast of the month] of Ramadan, and follow what is Halal and deny myself what is Haram, and add nothing to it?'. The Prophet

said: "Yes". The inquirer said: 'By Allah, I would add nothing to it'. (Reported by Muslim)

Guidance and Moralities.

First, in this plain Hadith the Beloved Prophet Muhammad ﷺ pinpoints the minimum obligations of Muslims and their least obligatory duties.

It is an invitation to every Muslim to observe his/her duties and not to exceed the proper limits of what is Halal or permissible. In simple words, one has to avoid doing what is Haram.

Secondly, this Hadith states that: (1) sincere faith, (2) performing duties, and (3) avoiding prohibition will, insha Allah, lead one to Paradise.

To put the above- mentioned statement in detail we say that it includes:

1- Having a clear and sound Aqeeda (belief) and avoiding Shirk (polytheism) in all its forms.
2- Performing Salah, paying Zakah, observing Sawm and making Hajj (if able).
3- Avoiding the deadly major sins: making anybody or anything as partner or equal with Allah, practicing magic, killing without justification, engaging in usury, misappropriating the property of the orphan, running away during the battle and slandering chaste, innocent believing females.
4- Waging Jihad with property and lives and giving charity in general.
5- Avoiding what is clearly forbidden in the Holy Qur'an and Sunnah.

Thirdly, the Beloved Prophet said: "Allah has forbidden the Hell-Fire (from housing) the one who says La Ilah Illa Allah "there is no god but Allah", only for His sake.[1]

"A person whose last words are "La Ilah Illa Allah" shall enter Paradise."[2]

By the way, good deed constitutes a genuine reason that, Allah willing, will lead doers to Paradise.

This Hadith shows each and every Muslim's indispensable duties. But, people in the Muslim society are required to do more and more. For example, scholars should clarify the truth at all costs; rulers are to establish justice among the people and to establish security and protect lives; the rich must give money in charity as a duty; those in authority are to help the weak to take their rights and to save their lives...

As a final word here, we should urge people to observe obligations before supererogatory acts, and avoid forbidden things before disliked ones.

الحديث الثالث والعشرون

عَـــنْ أَبِــي مَـــالِكٍ الأَشْعَرِيِّ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "الطُّهُورُ شَطْرُ الإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلآنِ أَوْ تَمْلأُ مَا بَيْنَ السَّمَوَاتِ وَالأَرْضِ وَالصَّلاَةُ نُورٌ وَالصَّدَقَةُ

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[1] al-Bukhari

[2] Abu Dawood and al-Hakim.

بُــرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا." رَوَاهُ مُسْلِمٌ.

HADITH (TWENTY-THREE)

It is reported on the authority of Abu Malik al-Harith Ibn 'Asem al-Ash'ari (may Allah be pleased with him) that Allah's Messenger ﷺ said: "Purification is half of al-Iman (faith) and al-Ham-du Lillah (all praise belongs to Allah) fills the scale, and Subhana Allah (Glory be to Allah) and al-Hamdu Lillah fill up what is between the heavens and the earth. Salah is a light; Sadaqa (both voluntary and obligatory charity) is a proof (of one's true faith); patience is a brightness; and al-Qur'an is an evidence for or against you. All men leave early in the morning and sell themselves, either freeing themselves or bringing about their destruction.

(Reported by Muslim)

Terminologies.

al-Hamdu Lillah :

This is one of the best forms of Zikr (Remembrance of Allah). It means to thank and praise Allah, The Great and Almighty, expressing His favours and bounties bestowed upon His slaves.

Translators have coined many English equivalent expressions for this word, but none can achieve the goal or imply the faithful meaning. Among these equivalents are:

1. All praise and thanks are due to Allah.
2. Thank God.

3. Praise be to God.
4. Praise belongs to God.
5. Praised be the Lord.

In fact, all the above-mentioned expressions are unable to draw the real comprehensive picture of this Islamic term. That is why I have transliterated it.

Subhana Allah:

This is another one of the best forms of Zikr. It means: 'Allah to Whom be ascribed all perfection and majesty; He is free from the things they ascribe to Him; He is far above every imperfection; He is free from every short coming; to proclaim the glory of God'.

Translators use one or another of the following phrases to express the meaning of this Islamic term:

1. Glory be to God.
2. May Allah be praised.
3. Praise the Lord.
4. Holiness be to God.
5. Glorification of Allah.

In reality, none of these phrases can help the worshipper get the genuine spiritual flavor of this term.

Sadaqa:

This term is used in the Holy Qur'an and The Sunnah to indicate Charity in general.

Sadaqa is of two kinds: (a) voluntary, (b) obligatory.

In the terminology of Fiqh, a clear distinction between these two kinds is made, as Sadaqa generally refers to any kind of charity which is given for the sake of Allah, whereas Zakah signifies the obligatory contribution which every well -off Muslim has to pay to the poor.

As for Zakah, it is explained and fixed in the Qur'an Sura 9: verse 60.[1] So, no one can change its main rules or channels of spending.

Guidance and Moralities.

At first, this Hadith reminds Muslims of the fact that: He, who does not put his knowledge into effect, does not live up to his belief, will be at a loss and his knowledge will also be an argument against him on the Day of Judgement.

This Hadith clarifies that al-Tuhur, i.e. performing total purification, is half of Iman. So, whoever combines spiritual and moral purification with bodily purification, his Iman will be complete.

If we take al-Tuhur, as some scholars see, in the sense of bodily cleanliness, then the word Iman would imply Salah, because it is the first visible expression of Iman.

Allah says: {Allah will never let your faith (prayers) be forfeited}. [2:143]. Here the word "Iman" stands for Salah.

In the same vein the Beloved Prophet said: "He who performs Wudu (ablutions) as prescribed, obligatory Salah (Prayers) will be an expiation for what is committed between them".[2]

In other words, the five daily prayers atone small faults, unjust deeds and minor sins if a Muslim performs Wudu as prescribed in the Holy Qur'an and the Sunnah of the Prophet.

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[1] See Our book *Zakah* : The 3rd Pillar of Islam .

[2] Reported *by Imam Muslim.*

Thus, it becomes clear that Wudu is half of al-Iman, since it along with the Shahadah (there is no god but Allah and Muhammad is His messenger) constitutes a genuine motive that may lead one to Paradise.

A sound Hadith states: "Whoever performs Wudu in a full and complete way, then says: 'I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger', the eight doors of paradise will be open for him to enter from where he likes."[3]

In fact, keeping to Wudu is one of the hidden quailties of al-Iman. The Beloved Prophet ﷺ said: "Only a true believer keeps on doing Wudu".[4]

In this context, we add that al-Iman 'covers two aspects: (a) purification of one's soul of all evil thoughts and banishing from it the love of all false deities, (b) entertaining in one's heart the love of Allah alone. Cleanliness is said to be half of al-Iman because, unless the work of purification of heart is complete, one can not have full devotion to Allah. Thus, half of Iman is purification of the soul and half is devotion to Allah to the exclusion of devotion to any other godhood'.

'By enjoining cleanliness of body upon man Islam awakens him to the realization of the fact that when impurities on the body of a man produce such unhealthy effects on his physical being and corrode his mental health, how miserable his life would be when his soul is polluted with impurities. The process of purification of the soul should, therefore, start with the purification of the body.'

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[3] *Muslim.*

[4] weak Hadith.

'Just as the purification of the body is essential for the performance of formal prayer, in the same way purification of the soul is necessary for the earnest and sincere supplication to the Lord.'

A Prophetic Sound Hadith states: "Allah - The Great and Almighty - has four prefered expressions from among speech. (They are): Subhana Allah, al-Hamdu Lillah, La Ilah Illa Allah and Allah -u- Akbar."[5]

These utterances and similar righteous deeds will appear in some form on the Day of Judgement to stand by their doers.

As for "La Ilaha Illa Allah", "He who expresses it faithfully, will have all gates of Heaven opened to him."[6]

In this Hadith, Salah is called light. The Holy Qur'an says: {He it is Who appointed the Sun a brightness and the moon a light}. [10:6].

The light of the moon is very soothing and comforting, as is the case with Salah. It provides great comfort to the soul by bringing it into the presence of the Merciful Lord.

The Beloved Prophet ﷺ has said: "The coolness of my eyes lies in performing Salah".[7]

Another Hadith reads: "Proclaim to those who go frequently to the mosque at darkness (to perform the congregational Salah) that they will have a full and complete light on the Day of Judgement."[8] Likewise, "Whoever guards Salah strictly, it will be a light and an

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[5] Reported by *Imam Ahmad.*

[6] *al-Tirmizi* and *al-Nasae.*

[7] Ahmad.

[8] Muslim.

evidence and a means of salvation for him on the Day of Judgement".[9]

Charity, i.e. parting with one's wealth for the sake of Allah, is a proof of the fact that one is sincerely devoted to Him and one is prepared to make sacrifice for His Sake.

Endurance is compared to brightness because it is the fruit of both a person's love of Allah and his preparedness to undergo hardships cheerfully for His Sake. A person needs to work hard to control himself and to prevent it from committing what is prohibited.

However, the resulting benefits are great.

Allah says in the Holy Qur'an: (Surely the patient will be paid their wages without any reckoning). [39:10]

Endurance is of three kinds: (1) Patience in acts of devotion; (2) Patient avoidance of the committing of sins; and (3) Patience in adversity. These types, in fact, are praiseworthy.

As opposed to this, one who keeps silent and cringes when witnessing those who violate the Divine limitations, commits a great blunder if one uses "patience" as an excuse since Allah, the Great and Almighty says: {Allah loves not the shouting of evil words in public, except one who has been wronged, for Allah is He Who hears and knows all things} [4:148].

In a sound Hadith, the Prophet Muhammad ﷺ has said: 'Sawm (observing fast) is half of patience."[10]

As for, "The Holy Qur'an is a proof on your behalf or against you" this means that your destiny is determined by your attitude towards the Holy Qur'an. If you

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[9] *Ahmad.*

[10] al-Darimi,abdul-Razaq,,Ahmad,al-Tirmizi.

act according to the teachings embodied in the Holy Qur'an with sincerity and devotion, you will gain salvation, but if you contravene them you will suffer disgrace and humiliation at the Hands of Allah.

In other words, the Holy Qur'an will intercede for those who follow its teachings, in word and in spirit.

'Life is a sort of transaction in the sense that we barter our physical strength, our inborn and acquired qualities for certain desires and ends. If these desires and ends and moral and are inspired by a spirit of piety and God -consciousness, then we are doing a profitable business which will ensure salvation in the Hereafter. But if we are mortgaging our selves for vain desires and fancies we are ruining ourselves.'

الحديث الرابع والعشرون

عَنْ أَبِي ذَرٍّ الغفاري — رضي الله عنه - عَنِ النَّبِيِّ ﷺ فيمَا يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ: "يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلا تَظَالَمُوا. يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ. يَا عِبَادِي كُلُّكُمْ عَارٍ إِلا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ. يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ

وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ." رَوَاهُ مُسْلِمٌ.

HADITH (TWENTY – FOUR)

Abu Zar al-Ghifari (May Allah be pleased with him) reported that Allah's Messenger ﷺ as saying that Allah, The Great and Almighty, said: "O My Servants! I have made oppression Haram for Me Haram and amongst you, so do not oppress one another. O My Servants! All of you are astray except those whom I guide, so seek guidance from Me, and I will guide you. O My Servants! All of you are hungry except those whom I feed, so ask food from Me, and I will feed you. O My Servants! All of you are naked except those whom I provide garments, so seek clothes of Me, and I will clothe you. O My Servants! You misbehave night and day, and I pardon your sins, so supplicate Me for forgiveness, and I will forgive you. O My Servants! You can not do Me harm, nor can you have power to do Me any good. O My Servants! If the

first of you and the last of you, both human and jinn, become the most pious like the heart of a single person amongst you, nothing would add to My Kingdom. If the first of you and the last of you, both human and jinn, become the most impious like the heart of a single person among you, it would cause no loss to My Kingdom. O My Servants! If both the first and the last of you, human and jinn, stand in one open plain and ask of Me and I grant everyone his need, it would not, in any way, cause any loss to Me (even less) than which is caused to the ocean by dipping a needle in it. O My Servants! These deeds of yours which I reckon up for you and I shall reward you for them; so he who finds good should praise Allah and he who finds something else should blame only himself." (Reported by Muslim)

Terminologies.

Hadith Qudsi:

A Holy / Divine / Sacred Hadith means what Allah has told to His Prophet Muhammad by inspiration, or by dream, or in sleep and the Prophet ﷺ has told in his own phraseology. The chain of authorities in this Hadith ends with Allah the Almighty. That is why they are to be found recorded in the first person, while in the Prophetic Hadith the final attribution is to the Prophet. This does not mean that this latter kind is no based on divine inspiration.

The Sacred Hadith differ from the Holy Qur'an in not possessing the attribute of inimitability, are capable of having variations in wording.

In other words, the wording of the Sacred Hadith is not miraculous as that of Holy Qur'an.

The Sacred Hadith are not acceptable for recitation in one's Salah. They are also subject in regard to establishing their authenticity, to the same stringent rules that govern the Prophetic Hadith.

al-Istighfar:[1]

It means seeking Allah's pardon and condonation concerning past mistakes and bad deeds. Its best form is 'Astaghfirullah wa atubu Ilaih'. Which means: "I seek Allah's forgiveness and turn to Him in repentance."

In the Holy Qur'an {Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that of the whole of the heavens and of the earth, prepared for the righteous}. [3:133]

Abu Hurairah (May Allah be pleased with him) said: "I heard Allah's Messenger ﷺ say: By Allah, I ask Allah's forgiveness and turn to Him in repentance more than seventy times a day".[2]

Guidance and Moralities.

Allah, to Whom be ascribed all perfection and majesty, has definitely decided one of the holiest and most essential principles which human life necessitates on this earth: Prohibition of injustice in all its forms and enforcement of right among people regardless of their color, race or position in society.

Form linguistic point view, 'the verb Zalama in Arabic i.e. oppress, from which the noun Zulm is derived, generally means: he did wrong; or acted wrong-fully, injuriously, or tyrannically. These translations are

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[1] See the last paragraph of Hadith 42.

[2] *al-Bukhari.*

correct in their own way, but in the Holy Qur'an, the world al-Zulm (oppression) signifies the putting of a thing in a place not its own, or putting it in a wrong place, or misplacing it; it may also mean transgressing the proper limit much or little'.

'Thus, in the light of these meanings of the word Zulm, as used in this Hadith, implies that Allah does no wrong; whatever He does is based on justice; even when He punishes His servants He does what is good for them'.

'So far as oppression on the part of human beings is concerned, it means high-handedness upon one another.'

'The act of oppression makes dead the noble sensibilities of man, and he becomes a veritable brute, devoid of all compassion, sympathy and tenderness. He would, therefore, be deprived of the Inner Light and thus plunge into the abyss of darkness on the Day of Resurrection'.

'Allah does not act immediately upon the oppressor. He allows him to commit oppression and, thus, by his own misdeeds, prove himself to be a person fit to be thrown in the Hell-fire.'

Furthermore, al-Zulm means making inroads on the others' material or incorporeal rights. But, if something takes place by mistake, one has to atone for that, and then, one has to seek Allah's pardon and to return others' rights to them.

In fact, al-Zulm (oppression) is of two main kinds:

(1) Harming one's own soul. This includes Shirk, i.e. polytheism, and all forms of misdeeds. Allah, the Great and Almighty, says: {Behold, Luqman said to his son admonishing him "O my son! Join not in

worship (others) with Allah. Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed}. [31:13]

In other words, Allah has created man believing in Tawhid (The Oneness of God), so if he commits Shirk this will be a great Zulm.

(2) Harming others is the kind of Zulm mentioned in this Hadith. This includes all forms of wronging others, in word or in deed.

The Beloved Prophet Muhammad ﷺ said: "al-Zulm will be darkness on the Day of Judgement".[3]

This Hadith establishes that all creatures are in need of Allah's favor in bringing out good and driving away bad in all walks of life, since He controls and manages His servants' affairs.

He, Glory be to Him, is not in need of their worship, nor does He benefit from it. For sure, worship brings good to them just as disobedience leads them to a painful end.

As a rule, Allah, The Great and Almighty, loves His servants who ask for their needs, any needs religious or worldly ones. Allah acts with modesty, so He does not turn down a request of any of His faithful servants.

This means that a Muslim is requested to insistently ask Allah for all his needs.

As a matter of fact, this Hadith states that Allah has created man a Muslim by nature and only his parents lead him to continue on the straight path or to be a Jew or a Christian or none. A sound Hadith states: "Every

[3] *al-Bukhari* and *Muslim*.

child is born a Muslim; it is his parents who make him into a Jew, Christian and Magian."[4]

This, in turn, leads us to say that those who deny the above stated fact are in fact experiencing a very bad psychological conflict between good and bad, true nature and false claim, Iman and caprice.

This Hadith opens the door of repentance widely for all human beings since whoever seeks Allah's pardon with sincere intention and genuine resolution, He will be very pleased to forgive and pardon him/her.

Allah, the Great and Almighty, loves that His servants obey Him, adhere to His orders and avoid prohibitions. That is why He has granted them freedom and reason, and He will hold them responsible for their deeds, be they good or bad.

He sometimes hastens torment for them to restrain them and to be an example to others.

This Sacred Hadith states that heart is the centre of al-Birr (Righteousness) and al-Taqwa (piety and devotion) or libertinism and wrongdoing .

It also occupies the Leadership centre of the human soul, which man's mind is one of its counselors as well as a Divine Grant that may help one to choose what is beneficial in worldly and religious affairs.

So, if the heart becomes righteous, members will be righteous, and vice versa

Good, all good, is from Allah, The Great and Almighty. But one's earning sins causes evil. That is why people of Paradise thank Allah for His favor upon them.

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[4] *Ahmad.*

i.e. for earning good deeds -while the people of the Hell-Fire blame nobody but themselves.

Generally speaking, man's good deeds do not entitle him to enter Paradise, but they are just a means to receive Allah's favor, i.e. to be among the people of Paradise.

As for people of the Hell-Fire, they deserve to be treated so, since they did not get benefit from faculties which Allah has granted them. They were in contrast with their true nature of good because of deviation from the right path.

الحديث الخامس والعشرون

عَـــنْ أَبِي ذَرٍ - رَضِيَ اللَّهُ عَنْهُ - أَيْضاً أَنَّ نَاساً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَـــالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالأُجُورِ، يُصَلُّونَ كَمَـــا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَـــالَ: "أَوَلَـــيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَـــدَقَةً، وَكُـــلِّ تَكْبِيرَةٍ صَدَقَةً، وَكُلِّ تَحْمِيدَةٍ صَدَقَةً، وَكُلِّ تَهْلِيلَةٍ صَدَقَةً، وَأَمْرٍ بِالْمَعْرُوفِ صَدَقَةً، وَنَهْيٍ عَنْ مُنْكَرٍ صَدَقَةً، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةً " قَالُوا: يَا رَسُولَ اللَّهِ أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِـــيهَا أَجْـــرٌ ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ، أَكَانَ عَلَيْهِ وِزْرٌ ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلاَلِ كَانَ لَهُ أَجْرٌ." رَوَاهُ مُسْلِمٌ.

HADITH (TWENTY – FIVE)

It is reported on the authority of Abu Zar (May Allah be pleased with him) that some of the Sahabah (i.e. Companions) of Allah's Messenger ﷺ said to him: 'O Allah's Messenger! The rich will obtain the greatest ranks (in the Hereafter). They pray and fast as we do, but they give their surplus money as Sadaqa (i.e. charitable acts in all forms)'. The Prophet said: "Hasn't Allah granted you (things) which you can use in charity? (Surely) every Tasbihah (saying Subhana Allah: Glory be to Allah) is a Sadaqa; every Takbirah (saying Allahu Akbar: Allah is the Greatest of all) is a Sadaqa; every Tahmidah (saying Al-Hamdu Lillah: Praise be to Allah) is a Sadaqa; every Tahlilah (saying La Ilaha Illa Allah: There is no god but Allah) is a Sadaqa; enjoining good is a Sadaqa; forbidding of that which is bad is a Sadaqa; having a sexual act with your wife is a Sadaqa". The Sahabah said: 'O Allah's Messenger! Is it possible that one of us satisfies his sexual desire and be rewarded for it? The Prophet said: "If one satisfies his lust through Haram means, won't it be sinful? Thereupon, when one satisfies his desire lawfully, he deserves a reward."

(Reported by Muslim)

Terminologies.

Sahabah:

Sahaba is the plural of Sahabi. A Sahabi is one of the Prophet Muhammad's Companions. Sahabah are those who embraced Islam, saw the Prophet Muhammad ﷺ accompanied him, even for a short time and died Muslims.

They are the salt of the earth, i.e. the best Muslim generation on earth. They were of two groups: al-Muhajiroon (The Emigrants) from Makka al-Mukarramah and al-Ansar (The Helpers) the inhabitants of al-Madina al-Munawwarah.

The Beloved Prophet ﷺ said: "the best generation of this Ummah is the generation to which I have been sent, then the next one."[1]

Takbirah:

This word means to say: "Allah -u- Akbar" which is normally translated "Allah is the Greatest of all or Allah is the Most Great". He, The Creator, to Whom be ascribed all perfection and majesty, is the Greatest of each and every creatures, known or unknown on earth or in the skies. Takbir is one of the best forms of Zikr, especially after performing the five daily Salah.

Tahlilah:

This great word means to praise Allah by saying "La Ilaha Illa Allah", which is normally translated". "There is no god but Allah".

A sound Hadith states: "The best remembrance of Allah is La Ilaha Illa Allah."[2]

Guidance and Moralities.

This Hadith draws our attention to a true Muslim's big craving to earn more and more good deeds. It urges every Muslim to have his best chance in racing to do good works.

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[1] Muslim

[2] al.Tirmiz.

It reminds us of the fact that believers will have different ranks in Paradise. That rank will depend on good intention, quality and quantity of their righteous acts, which must be the first field of competition in this world.

This great Hadith presents the concept of Sadaqa in its largest scope. It states that acts of Sadaqa are not limited to giving away form one's wealth.

The Beloved Prophet ﷺ said: "Every act of goodness is Sadaqa".[3]

Sadaqa includes all acts of 'Ibadah (worship), fiscal charity, every good act and every good word as long as one has the intention of pleasing Allah, the Great and Almighty.

Sadaqa is a visible expression of man's love of Allah. The whole life spent in devotion to Allah is a Sadaqa for it shows the love of Allah.

This Hadith brings into prominence the new concept of Sadaqa. In other religions, it is a favor of the rich to the poor, but in Islam, it is a duty upon every capable Muslim as well as a favor of the poor upon the rich that they accept their Sadaqa.

In fact, more possession of wealth is not a grace of Allah. Wealth is a trial for man. If he spends it on good purposes whilst seeking the pleasure of Allah alone, then that will be the grace of Allah; otherwise it becomes a symbol of His wrath.

Non-fiscal Sadaqa is of two kinds:

1) That whose benefit reaches others. This includes enjoining the right and forbidding the wrong,

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[3] *Muslim.*

teaching any beneficial knowledge, removing harm, bringing out good, making Du' a and Istighfar for Muslims, smiling, guiding the lost one, satisfying a spouse's sexual desire, spending on family and relatives, planting trees.

2) That whose good is confined to doers. This includes: all forms of Zikr, going frequently to Mosque to perform the congregational Salah with other Muslims, etc.

In addition, this Hadith teaches us how to give some comforting answer to calm down others' worry as well to lend them a hand in case of need.

Dr. Muhammad Badawi, while commenting on this Hadith, says: 'the ultimate message of this Hadith is that 'Ibadah in Islam is not limited to certain specific acts. It, rather, permeates all of a Muslim's life. Every good act performed with a good intention is an act of 'Ibadah'.

Allah says in the Holy Qur'an: {Seek a home in the Hereafter through whatever Allah has given to you and neglect not your share in this world}. [28:77]

الحديث السادس والعشرون

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ." رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADITH (TWENTY – SIX)

On the authority of Abu Huraira (May Allah be pleased with him), who said: Allah's Messenger ﷺ said: 'Sadaqa is due upon every part of a person's body, everyday the sun rises. Acting justly between two people is a Sadaqa; helping a man to ride upon his mount or to put his luggage on it is a Sadaqa; a good word is Sadaqa; every step taken to join the (congregational) Salah is a Sadaqa; and removing that which causes harm from the road is a Sadaqa.' (Reported by al-Bukhari and Muslim)

Guidance and Moralities.

This Hadith teaches us more lessons about doing good deeds for which one will receive a great reward on the Day of Judgement. It states that one's daily acts, which one performs as a way of discharging one's duty towards Allah and the community, take precedence in rank.

The Beloved Prophet ﷺ gives in this Hadith an indication that Sadaqa is due not only upon the wealth of man but also on his health. It constitutes a clear indication of the great and beautiful creation of the human body, which necessitates thanking Allah, The Great Creator.

Sadaqa is in fact an expression of one's genuine thanks to Allah for His blessings and bounties He has bestowed on human beings. One will be questioned concerning all these blessing and bounties on the Day of Judgement.

Allah says in the Holy Qur'an: {... For surely the hearing, the sight, the hearts all of those shall be questioned of}. [17:36].

This clearly states that one's faculties are a part of Divine bounties and as such necessitate thanks.

In the same vein, the Beloved Prophet ﷺ said: "there are two blessings which many people lose: (they are) health and free time for doing good deeds".[1]

It is a clear Prophetic indication that one has to use one's health, money, time in their proper ways, fit places and appropriate times.

Thanking Allah for His innumerable bounties is due from a person according to one's ability.

The Beloved Prophet Muhammad ﷺ said: "He who says every morning: 'O Allah! All bounties which I/Your other creatures have are from Your own favor alone, no other partner. This will be considered sufficient thanks for that day. And whoever says the same in evening, that will be considered sufficient thanks for night."[2]

Thanking Allah, the Great and Almighty, includes using one's faculties in achieving what they are created for with in limitations and rules laid down by Shari'a.

Thanks- giving is of two degrees:

1) Obligatory: This includes doing obligations and avoiding prohibitions. So, one has to restrain one's faculties from committing misdeeds and to use them in performance of good deeds.
2) Recommendable: This comprises all kinds of Nawafel devotions and pious deeds, which in turn are of two kinds:

A. Social works such as enjoining what is good and forbidding evil, good speech, smiling face, helping the

[1] *al-Bukhari.*
[2] *Abu Dawood.*

anxious, making peace among people, lending money, leading the blind and saying to a sneezer 'May Allah have mercy upon you'.

B. Individual acts: such as saying 'Subhana Allah, al-Hamdu Lillah, Allah -u- Akbar and La Ilah Illa Allah'. It also includes performing two rak'ahs of Salah in the forenoon and this is equal in reward to such words.

As for kinds of non-fiscal Sadaqa, here are the most known behavioural acts, which are considered as charity.

1- To avoid hurting others by all means.
2- To return the greeting.
3- To visit a sick person.
4- To take part in the funeral Salah.
5- To escort the deceased to his/her final resting-place.
6- To give others their rights and meet their needs, material and immaterial.
7- To give a debtor more time to repay if he is in difficulty or to treat debt as an act of charity.
8- To treat all creatures well including animals.

In fact, the above- said acts constitute the best means by which the poor Muslims earn more good deeds. But, the rich are required to spend of their wealth also since this is their best way to earn more good deeds.

Finally, we should remember that the Prophetic Hadith which states: "Actions are judged according to intentions"[3], is the basic criterion for judging the authenticity / falsehood of all Muslim's works.

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[3] *al-Bukhari and Muslim.*

الحديث السابع والعشرون

عَـــنِ النَّوَّاسِ بْنِ سَمْعَانَ – رَضِيَ اللَّهُ عَنْهُ – عن النبي ﷺ قَالَ: "البِرّ حُسْنُ الخُلُقِ، وَالإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ.

رَوَاهُ مُسْلِمٌ.

وَعَـــنْ وَابِصَةَ بْنِ مَعْبَدٍ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: أَتَيْتُ رَسُولَ اللَّه ﷺ فَقَالَ: "جِئْـــتَ تَسْـــأَلُ عَنْ الْبِرِّ ؟" قُلْتُ: نَعَمْ. قَالَ: "الْبِرُّ مَا اطْمَأَنَّتْ إِلَيْهِ الـــنَّفْسُ وَاطْمَـــأَنَّ إِلَيْهِ الْقَلْبُ، وَالإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ." حَدِيثٌ حَسَنٌ رَوَيْنَاهُ فِي مُسْنَدَي الإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ وَالدَّارِمِيِّ بِإِسْنَادٍ حَسَنٍ.

HADITH (TWENTY - SEVEN)

It is reported on the authority of al-Nawas Ibn Sam'an (may Allah be pleased with him) that the Prophet ﷺ said:" al-Birr (Righteousness) is good character, and sin is that which distresses your mind and which you do not want people to recognize." (Reported by Muslim)

Wabisa Ibn Ma'bad (may Allah be pleased with) said: 'Once I went to Allah's Messenger ﷺ when, he asked me: "Have you come to ask me about al-Birr and sin? I said: 'Yes!' The Prophet said: "Ask your heart. al-Birr is that which pleases the soul and eases the heart; and sin is that which disturbs the soul and revolves back and front in the chest;even though some people again and again give you their legal opinion (in its favor)."

A good Hadith recorded in the two Musnads (collections of Hadith) Of Imam Ahmad and Imam al-Darimi, With a good chain of authorities.

Terminologies.

al-Birr:

al-Birr is another comprehensive Islamic expression. It literally means righteousness, piety and each and every act of obedience to Allah. It also means kindness, virtuous acts, right conduct and good treatment.

Thus, it comprises all good deeds (1) in connection with one's personal conduct and behavior, (2) towards other people, and (3) Divine obligations and teachings, be they external or internal.

Guidance and Moralities.

This Hadith states that each and every one is charged with the responsibility of taking a decision on what is right and wrong, Halal and Haram.

In other words, we are to be judges of our own actions and inclinations even if people of knowledge give us a fatwa concerning some question. This, in fact, depends on one's own truthfulness of one's Taqwa as well as feeling of ease in one's self.

al-Birr is of two kinds:

1. Treating people with al-Ihsan to the Ultimate extent, especially one's parents and relatives. So, One can translate al-Ihsan in one's good words, smiling face, tractability and gentleness.

Allah says in the Holy Qur'an: {Help one another in al-Birr and al-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression}. [5:2]

al-Birr means treating people well, doing obligations, and avoiding prohibitions and commitment to good deeds .

In contrast, sinning means all forms of evil and transgression means harming others.

2. Doing good deeds, be they internal or external.

Allah says in the Holy Qur'an: {but al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives from his wealth, in spite of his love for it, to his kinsfolk, to the orphans, and to the poor, and to the wayfarer, and to those who ask, and to set slaves free, performs Salah, and gives Zakah, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment and at the time of war}. [2:177]

As for internal good deeds, they include al-Iman in Allah, His Angels, Books, Messengers and Prophets, The Last Day and al-Qadar (Divine Destiny), be it good or bad.

As to external good deeds, They include spending money for Allah's sake, performing Salah, paying Zakah, fulfilling covenants, and demonstrating patience while in ailment and distress and at the times of war.

Thus, we can understand from Allah's statement {And verily, you (Muhammad) are on an exalted standard of character}. that sublime character means to attain the manners of Shari'a, i.e. to follow the teachings of the Holy Qur'an as well as The Prophetic Sunnah.

In a Sound Hadith, Aisha (a wife of the Prophet) said: "the conduct and character of The Prophet was absolutely the Qur'an".[1]

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[1] *Muslim.*

This Hadith teaches us that Allah, The Great and the Almighty, has created all people with a faithful recognition of the right, accepting it as well as refusing the wrong.

The Beloved Prophet Muhammad ﷺ said: "Every child is born with a true faith (i.e. to worship none but Allah Alone) but his/her parents convert him/her to Judaism or to Christianity or to Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated? Then Abu Hurairah (A Sahabi of the Prophet) recited the Holy Verses: {The Nature in which Allah has made mankind: no change (there is) in the work by Allah, that is the true religion}. [30:30]."[2]

This Hadith states that a keen believer does not get into confusion between the right and the wrong, since the Divine light, which he has, will lead him to accept the truth and refuse the falsehood.

Furthermore, in case of Shubha one has to seek what makes one's heart feel at ease and relief concerning al-Birr and Halal as well as to avoid what leads to sin and Haram.

In this connection, 'Abdullah Ibn Mas'ood (May Allah be pleased with him) said: 'what do believers hold as good, it will be good by Allah, and what do believers hold as bad, it will be so by Him.'

As a rule, a believer - man or woman - has no choice to do this or leave that as long as there is a Qur'anic verse or a Prophetic Hadith that shows him/her what is right / wrong, Halal / Haram concerning some issue.

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[2] *al-Bukhari.*

Allah says in the Holy Qur'an: {It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any opinion about their decision}. [33:36]

In simple words, we must make our will consistent with Allah's Will, since all main issues of Halal and Haram, right and wrong, righteousness and sin have clear cut definitions in Shari'a. In addition, nobody is allowed to omit or add some thing in this concern.

On the other hand, still there are some matters that are not defined by the Shari'a. And here it is one's Taqwa and Commitment to al-Birr that lead one to follow only what makes one's heart feel at ease and to shun suspicious or doubtful matters. For example, it is Sunnah to exchange gifts as demonstrated in the following: "Make gifts, it will make you love one another."[3] But, exchanging gifts will be a sin if one's intention is to gain some benefit from one who does not deserve it or is not entitled to receive or even to influence the behavior or judgement of some one in a position or trust. This, in turn, is a kind of bribery.

Generally speaking, the position you have to take in such matters depends on your own feeling of ease in yourself.

الحديث الثامن والعشرون

عَنْ أَبِي نَجِيحٍ الْعِرْبَاضِ بْنِ سَارِيَةَ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا

[3] Reported by Imam *Malik* with an incomplete transmission.

رَسُــولَ اللَّهِ، كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ، فَأَوْصِنَا. قَالَ: "أُوصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا. فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ."   رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

HADITH (TWENTY - EIGHT)

On the authority of Abu Najeeh al-'Urbad Ibn Sariya (May Allah be pleased with him) that he said: 'Allah's Messenger ﷺ delivered a sermon for us due to which our hearts were frightened and our eyes shed tears.' The Sahabah said: 'O Allah's Messenger! It is like a farewell sermon, so exhort us'. The Prophet said: "I advise you to fear Allah - The Great and Almighty - and to show complete obedience (to your ruler) even if a slave becomes your leader. For whoever lives (long enough) from among you, will see a great deal of controversy. Thus, adhere to my Sunnah (i.e. actions, sanctions and sayings of the Prophet Muhammad) and the practice of al-Khulafa al-Rashideen (i.e. the well-guided Khalifas), stick to it (the Sunnah) stubbornly and avoid innovations, since every innovation is misguidance."

(Reported by Abu Dawood and Al-Tirmizi. Al-Tirmizi considers it as a good Hadith)

Guidance and Moralities.

First, The Beloved Prophet, The model character and inspired leader ﷺ advises strongly against dissen-

tion and links obedience to political leaders to the fear of Allah in order to stress its importance in the process of building the Ummah.

Second, this Hadith reminds Muslims, no matter who they are or at what times they live in, of the importance of giving advice and delivering a sermon from time to time.

A sermon or counsel means reminding others of good deeds and cautioning them against deviation from what is lawful in Shari'a or accepted standards of behavior, be they related to religious or worldly matters. Here, it is essential to say that the duty of delivering sermons and giving advice is from among the obligations of Prophets, scholars and those who invite people to Islam.

Third, the Beloved Prophet used to deliver sermons for the Sahabah at non- stated times, i.e. not on Fridays and Eids (Festivals). For it to be good, interesting and profitable, the sermon / advice must meet some conditions.

Among them are:

1- The Sermon should be given at a fit time and place.
2- It should be light and concise.
3- It should be with wisdom and fair preaching.
4- To be given with kind instruction in the politest manner.
5- To be with chosen Comprehensive words as well as convincing statement.
6- It should be about a subject that draws listeners' attention.
7- It should depend on the Holy Qur'an and sound Hadith, in word and in spirit.

Fourth, this Hadith presents some qualities of the true faithful.

Among these qualities are:

1. {When they listen to what has been sent down to the Messenger, you will see their eyes well up with tears of the truth they recognize}. [5:83]
2. {Believers are merely those whose hearts feel wary whenever Allah is mentioned and whose faith increases when His verses are recited to them. On their Lord do they rely. Those who keep up Salah and spend some of whatever We have provided them with}. [8:2-3]

But, people show different degrees of their being affected by sermons. Any way, a state of being influenced is not sufficient unless it is changed into behavioral standards.

Fifth, this concise Hadith hints at every one's end in this world. It implies an inner message that gently and effectively galvanizes one's heart and feeling to be ready for The Final Travel from this life. That is why the Beloved Prophet addressed all Muslims at the time of performing Salah: "Perform your Salah as if it is a farewell-one ".[1]

Sixth, this Hadith indicates that reminding others of their obligations is, in fact, a fundamental principle of Shari'a. This is illustrated in the following verse:

{But remind: for reminding benefits the Believers}. [51:55]

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[1] *Ahmad* and *Ibn Majah*.

This, in turn, leads us to state that it is essential to ask scholars, Fuqaha and representatives of the science of Hadith to advise people.

Seventh, the Prophetic words "I advise you to fear Allah and to show complete obedience" show the way that leads to happiness in the Present Life and the Hereafter.

al-Taqwa insures happiness in the life to come for those who observe it.

Obedience to Muslim rulers also guarantees happiness in the Present life, since through it the lives and interests of people come into order.

Allah, The Great and the Almighty, Says in the Holy Qur'an: {O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you}. [4:59]

Eighth, here it is essential to say that obedience has the following conditions place upon it:

1. To be in limits of good actions, lawful matters and Halal.
2. To be in harmony with the Sunnah of the Prophet Muhammad and the practice of those who follow him, in spirit and in word.

In this Context, the Beloved Prophet ﷺ said: "There is no obedience to one who disobeys Allah".[2]

In other words, it is clearly stated in the Shari'a that obedience to Allah and His Messenger has no any exception, i.e. it is a must. However, obedience to those who are charged with authority among Muslims has the two above-mentioned points as conditions.

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[2] *al-Tabarani*.A good Hadith.

In conclusion, we are to avoid each and every action that does not fall completely in line with the Qur'an and the Sunnah, since innovations lead to the decaying of religion and the destruction of Islamic life.

الحديث التاسع والعشرون

عَنْ مُعَاذِ بْنِ جَبَلٍ - رضي الله عنه - قَالَ: قلت: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ، قَالَ: "لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ (تَعَالَى) عَلَيْهِ: تَعْبُدُ اللَّهَ وَلا تُشْرِكْ بِهِ شَيْئًا وَتُقِيمُ الصَّلاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ. ثُمَّ قَالَ (لَهُ): أَلا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ"، ثُمَّ تَلا: "**تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ**" حَتَّى بَلَغَ "**يَعْمَلُونَ**"، ثُمَّ قَالَ: "أَلا أُخْبِرُكَ بِرَأْسِ الأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟" قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ: "قَالَ رَأْسُ الأَمْرِ الإِسْلامُ وَعَمُودُهُ الصَّلاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ، ثُمَّ قَالَ: "أَلاَ أُخْبِرُكَ بِمَلاكِ ذَلِكَ كُلِّهِ؟" قُلْتُ بَلَى يَا رسول اللَّه، فَأَخَذَ بِلِسَانِهِ ثم قَالَ: "كُفَّ عَلَيْكَ هَذَا"، قُلْتُ يَا نَبِيَّ اللَّهِ، وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: "ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ، أَوْ

قَـــالَ: عَلَى مَنَاخِرِهِمْ إِلا حَصَائِدُ أَلْسِنَتِهِمْ". رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

HADITH (TWENTY - NINE)

On the authority of Mu'az Ibn Jabal (May Allah be pleased with him), who said: 'O Allah's Messenger! Inform me of an act that entitles me to enter Paradise and keeps me away from Hell'. The Messenger said: "You have asked about a great matter, but it will be easy for one whom Allah makes it easy. Worship Allah and associate nothing with Him, establish the Salah, pay the Zakah, fast (the month of) Ramadan and perform the Hajj to the House." - the Sacred Mosque in Makka.

Then, He ﷺ added: "Shall I not direct you to the doors of good? Sawm (fast) is a shield, Sadaqa extinguishes sin as water extinguishes fire and the night Salah (is also a great door of good)". Then he recited: {They forsake their beds to pray to their Lord in fear and hope, and spend of what We have bestowed upon them. No soul knows what comfort is hidden for their eyes as a reward for what they have been doing}.[32:16-17] Then,the Prophet added: "May I not tell you about the Head of the Matter (of our Faith), its Central Pillar and of its Top?" Mu'az said: 'Yes! O Allah's Messenger!' The Prophet said: "The Head of our Faith is al-ISLAM, its Central Pillar is Salah, and its Top is Jihad. Then, he said: "Shall I not tell you about that which controls all of this?" Upon this the Prophet ﷺ held his tongue and said: "Restrain this!" Mu'az said: 'O Allah's Prophet! Are we to be blamed for what we speak?' The Prophet said: "May your mother be

bereaved of you. Truly, it is the people's harvest of their tongues which throws them on their faces - or said their noses - down into the Hell-fire."

(Reported by al-Tirmizi, who said: "it is a sound and good Hadith.")

Guidance and Moralities.

This is another Hadith of the Prophet's comprehensive speeches. It states that one's good deeds constitute, by the Grace of Allah, a means and reason by which one can enter Paradise.

Allah, the Great and Almighty, says in the Holy Qur'an: {This is the Paradise which you have been made to inherit because of your deeds which you used to do-in the life of the world}. [43:72]

In Principle, true belief in Allah is an indispensable fundamental to make good deeds acceptable. Furthermore, this belief is fruitless if one, i.e. an able one, has not earned some good through it. But, by Allah's favor, one will not remain forever in the Hell-Fire.

This great Hadith determines a great issue in Shari'a and gives it a firm foundation: The objective of the Divine Messages is to save a human being from unhappiness in the Present life and in the Hereafter. Since life in this world is so limited in place and time, the everlasting true happiness will be in the Hereafter.

Allah, The Great and Almighty, says in the Holy Qur'an: {But, seek with that (wealth) which Allah has bestowed on you, the Home of the Hereafter, nor forget your portion in this World, but do you good, as Allah has been good to you, and seek not (occasions for) mischief in the land}. [28:77]

Furthermore, this Hadith guides all Muslims to a way that leads them to Paradise. It is the way of work and Du'a.

We read in the Qur'an: {O my Lord! Expand me my breast, ease my task for me}. [20:25-26]

Ibn 'Umar (May Allah be pleased with him) used to pray to Allah saying: 'O Lord! Make smooth for me the path to Ease and remove me from Misery.'

The Prophet ﷺ states that worshipping Allah alone, performing Salah, paying Zakah, observing the fast in the month of Ramadan and performing Hajj to Makka make up the building of Islam.

This means that entering Paradise is depending on performing these five pillars, doing more Nawafel as well as avoiding big sins and hurting others.

This Prophetic Hadith puts Sawm on a higher level, since it will become a shield between a Muslim and the Hell-fire if it is done in accordance with the Sunnah of Allah's Messenger; otherwise it will be fruitless here in the Present life and in the Hereafter.

A sound Hadith reads: "Sawm is a shield (that protects one from the Hell-fire); it is like one's shield at war."[1]

This Hadith contains a clear statement concerning Sadaqa since it includes all types of good acts, especially those which are given or done in secret.

"Giving Sadaqa in secret extinguishes the anger of the Lord and repels evil death."[2]

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[1] Ahmad, al-Tirmizi and Ibn Hibban.
[2] al-Tirmizi.

Sadaqa expiates sins due to one's sincerity, truthfulness and respecting the poor's right.

The Salah of Tahajjud (the optional Night prayer) is the best kind of Salah after the five obligatory ones. It is the habit of the righteous and consolation of the faithful and the honor of the believers. A sound Hadith reads: "Tahajjud is the best Salah after the obligatory one."[3]

This Hadith states that: the head matter of al-Islam is the Shahadah, its backbone is Salah, and the Summit of its dome is Jihad for the sake of Allah.

In conclusion, the Beloved Prophet ﷺ strongly recommends heeding one's tongue, which when it is used wrongly, leads one to the Hell-Fire. May Allah, to Whom belong all perfection and Majesty, protect us from its torture.

الحديث الثلاثون

عَـــنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ جُرْثُومِ بْنِ نَاشِرٍ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: "إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلاَ تُضَيِّعُوهَا، وَحَدَّ حُدُوداً فَلاَ تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلاَ تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلاَ تَبْحَثُوا عَنْهَا." حَدِيثٌ حَسَنٌ، رَوَاهُ الدَّارَقُطْنِيُّ وَغَيْرُهُ.

HADITH (THIRTY)

It is narrated on the authority of Abu Tha'laba Jurthoom Ibn Nashir (may Allah be pleased with him) that Allah's Messenger ﷺ said: "Allah the Almighty has prescribed

[3] Muslim.

Faraed (certain obligations), so do not neg-lect them; He has fixed Hudood (certain limitations), so do not overstep them; He has prohibited some things, so do not violate them; He has kept silent about some things as a matter of mercy for you - Not out of forget-fulness, so do not search for them."

(A good Hadith, reported by al-Daraqutni and others)

Terminologies.

Fard (pl. Faraed)[1]:

Fard means that which is obligatory. A term used for those obligations and rules of Islam, which are proved beyond all doubt either in the Holy Qur'an or the Sunnah of undoubted authority and the denial of which is positive infidelity[2].

It is usually translated by any of following the English words: Divine Command, percept, obligation, ordinance, mandatory duty, injunction or enjoined duty.

It, in general, includes all rules of Islam, which have been established and prescribed by Allah and His Messenger Muhammad for human beings.

Fard is of two kinds:

1- Individual duty. An injunction or ordinance, the obligation of which extends to every Muslim, such as Salah, Sawm, etc...

2- Collective duty. A command which is imperative upon all Muslims, but if some persons perform it, it is sufficient, or equivalent to all having performed it.

[1] More details on this term will be in our comments on Hadith 43.

[2] See al-Fiqh al-Islami wa Adillatu,vol.1,p.50.

For example, to return a salutation and perform the funeral Salah.

Hadd (pl. Hudood):

Hadd means a prescribed punishment. In its primitive sense Hadd signifies 'Obstruction'. In Shari'a, it expresses the punishments that are due in response to the committing of some evil deeds whose corruption is clear both in religious and worldly matters. The limits of these punishments have been defined by Allah in the Holy Qur'an or by the Prophet Muhammad in the Sunnah.

Some of these Hudood are (1) for Zina (adultery and fornication), stoning for a married person and one hundred lashes for unmarried person; (2) for falsely accusing a married person of committing Zina, eighty stripes; (3) for highway robbery: for simple robbery or the Highway, the loss of hand and feet; for robbery with murder, death either by the sword or by crucifixion; (4) for apostasy, death; (5) for drinking wine, eighty lashes; (6) for theft, the chopping off of the right hand.

The term Hadd / Hudood is often translated by any of the following: Allah's boundaries, limits set by Allah and His Messenger, limitations, punishments stipulated by the Qur'an and the Sunnah, prescribed punishments, ordained punishments, fixed penalties, etc...

That is why I prefer to retain such Islamic terminologies in their Arabic form in order to express their faithful conceptions fully and concisely.

Guidance and Moralities.

This Hadith lays down general principles for Islamic practice. It teaches how to fulfil the Islamic prescribed obligations, to honor restrictions and to avoid doing

forbidden things. And as a rule, we are required to shun searching for things not mentioned in the Qur'an or Sunnah.

This Hadith clearly specifies an unchangeable general truth till the Day of Judgement: "What Allah has made Halal in the Qur'an, then it is Halal; what He has made Haram, it is Haram; what He has not mentioned, it is out of His Favor, then (people are to) accept His Courtesy since He never does forget. And a transmitter of this Hadith added {Your Lord is not forgetful}. [19:64]."[3]

This Hadith constitutes one of the basic foundations of Islam, since the Beloved Prophet ﷺ sums up and divides the teachings of Islam into four sections of action: Faraed, Hudood, Haram and un-mentioned matters out of His Mercy. So, whoever acts accordingly will get reward and be saved from the torture.

As for Faraed, I think sufficient information has been presented in the first paragraph of comments on this Hadith.

As to Hudood,we add that they aim at maintaining the five fundamentals of life, i.e. the five necessities of life: self, belief, honor, reason and finances. Thus, whoever breaches any of Hudood, i.e. aggresses against the five fundamentals of life will be punished accordingly. At the same time, a Muslim ruler or a cadi is entitled to specify a punishment for other violations not mentioned in the Qur'an as well as the Sunnah. Examples are: making wine, cursing others or beating them.

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[3] al-Hakim.

With respect to Haram matters, they include what Allah and His Messenger have definitely ordained to be unallowable. Among these prohibited things are:

1- Polytheism, disobedience to parents, intentional killing without a genuine reason, outrage, blasphemy, false testimony, Zina, drinking wine, usury and interest, ill-gain, and each and every dirty deed.
2- Carrion, blood, pork, as well as whatever has been consecrated to something besides Allah, and what some beast of prey has begun to eat, unless you give it the final blow; and what has been slaughtered before some idol, or what you divide up in a raffle; all that is immoral.
3- With regards to unmentioned things, they include all things that have not been specified as Halal or Haram, since the basic principle established by Islam is that all things which Allah has created and the benefits derived from them are essentially for man's use, and hence are Halal. Nothing is Haram except what is prohibited by an explicit Qur'anic verse or a sound and explicit Hadith. Thus, in case of doubtful matters we are to seek for the truth.

In the same vein, the Beloved Prophet ﷺ said: "A Muslim's worst offense committed against his fellow Muslims is causing the prohibition of something due to his questioning."[4]

Finally, it is a comprehensive Hadith that gives every Muslim a chart by which he takes the safest way that leads to Allah's Mercy and Pardon.

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[4] Muslim.

الحديث الحادي والثلاثون

عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: "يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ، وَأَحَبَّنِي النَّاسُ." فَقَالَ: "ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ."

حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَه وَغَيْرُهُ بِأَسَانِيدَ حَسَنَةٍ.

HADITH (THIRTY – ONE)

It is narrated on the authority of Abu al-'Abbas Sahl Ibn Sa'd al-Sa'idi (may Allah be pleased with him) that a man came to the Messenger of Allah ﷺ and requested him: 'O Allah's Messenger! Direct me to an action that, if I do it, will earn for me the love of Allah and the people'. The Messenger said: "Observe al-Zuhd in (abandon and renounce the love of) this world, and Allah will love you; and observe al-Zuhd concerning that which the people have, the people will love you."

(Reported by Ibn Majah and others With good chains of authorities)

Terminologies.

al-Zuhd:

al-Zuhd, from the non-Islamic point of view, means:

1. Monasticism: The life, or way of life, of monks in a monastery.
2. Religious devotion: the act of being devoted to religion.

3. Asceticism: avoiding physical pleasures and comforts, generally for religious reasons.

In other words, it implies forsaking the present life and subduing the passions.

al-Zuhd, from the Islamic view, means:

1- To avoid what is Haram and doubtful as well as a portion of Halal out of one's will.
2- To have the pleasures of this life and to use them correctly: place, time and manner.
3- To desire to receive Allah's grants with full and Complete commitment to His orders, but to have no yearning for more transient things of this world.
4- To be satisfied and content with what Allah has provided one with.
5- To seek for what is necessary is a must; to leave what is not so is al-Zuhd.
6- To set things right, i.e. in their proper places, good order and normal situation.

Thus, it becomes clear that al-Zuhd means to practise you normal activities in this world within Shari'a boundaries that have been laid down for the sake of one's safety in the Here and in the Hereafter.

Guidance and Moralities.

At first, this Prophetic Hadith determines two great matters: (1) observing al-Zuhd in this world - by Allah's Favor - is conductive to His Love; and (2) observing al-Zuhd concerning the people's possessions (i.e. not to crave for their property) is most likely conductive to earning their love.

Secondly, some of those who observe al-Zuhd wrongly believe that al-Zuhd is to do away with one's interest in the permissible things in this life and or put

an end to one's Halal desires. This Hadith uproots such ideas and practices. Here is a beautiful incident that shows the truth in this concern. It is narrated that Sufyan al-Thawri (A great Muslim Imam) was eating honey with fine bread when a man came to visit him. So, Sufyan invited his visitor to eat with him. But, the visitor answered: 'I cannot thank Allah for such great blessing: al-Thawri said: 'What cold Zuhd you show. You are unable to thank Allah for even His smallest favours upon His slaves.'

Thirdly, al-Zuhd does not mean to renounce what is Halal nor to turn one's shoulder to life in this world. Rather, it is to have a firm belief and faithful longing for Allah's bounties and not for people's belongings or to seek their favour. It is to be patient in ups and downs of life, it is to have the same stand with those who praise or dispraise you.

Thereupon, al-Zuhd is based on the following three pillars:

1- An Ultimate trust in Allah concerning securing worldly matters. {And in the heaven is your provision, and that which you are promised}. [51:22]

2- To bear misfortunes patiently, seeking Allah's reward.

Ali Ibn Abu Talib (May Allah be pleased with him) said: Whoever observes al-Zuhd in this present life will not find any difficulty to face disasters and misfortunes.

3- To seek not people's pleasure while proclaiming the right nor to long for what is in their hands.

{Know that the life of this world is only play and amusement, pomp and mutual boasting among you}. [57:20]

Fourthly, al-Zuhd is of three forms or degrees:

1- An obligatory Zuhd. It comprises one's commitment to avoid what is Haram and to do what is Halal.
2- Superior Zuhd. That is to give up a portion of Halal out of fear of doing what is Haram.
3- Zuhd for safety. This includes all forms of Shubha (doubtful matters), which do not rest easily in one's heart.

Fifthly, the present life is not criticised in itself or for its adornment. It is, in fact, criticised for the misdeeds of people who lead an ill-favored life, i.e. bad behavior. That is because the present life is full of lusts and seductions that might make some people fall into Haram. But, if a believer recognizes how to lead a good life and how to get benefit from the adornments of this life, then life in this world is highly praised. Moreover, it is praised since it is the "Farm" of the Hereafter; it is the cradle of inspiration; it is the place for Allah's houses, Mosques.

Sixthly, people in this present life fall into two main categories:

A. Disbelievers. They deny the Hereafter wholly and in detail. Thus, they try to seize each and every opportunity to satisfy their lusts and to enjoy themselves before facing their fated end: Death.

Allah, the Great and Almighty, describes them in the everlasting miracle of Islam, The Holy Qur'an: {Those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode}. [47:12]

{Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the

present world... their abode will be the Fire, because of what they used to earn}. [10:7-8]

B. Believers. They believe in The Hereafter wholly and minutely. They are divided into three groups. These are: wrong-doers to their own souls, followers of a middle course, and viers in performing good deeds.

Allah says in the Holy Qur'an {Then We gave the Book -Qur'an- for inheritance to such of Our slaves whom We chose -Muslims-. Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That is indeed a great grace}. [35:32]

As for those who wrong their own souls, they constitute the majority from among people. Most of them seek the adornments and pleasures of the present life of this world. They are no more than slaves to their lusts and whims. So, this life becomes their first and last concern. They live and work, love and hate, become happy and sad, get angry and satisfied only with the basics, which they achieve on their behalf and nothing else.

As to followers of the middle course, they perform their duties, enjoy what is Halal, and avoid what is Haram. There is no harm in doing so since they are still within the limitations of Shari'a. But, they will not occupy the highest degrees in Paradise, which the viers in performing good deeds will hold.

As for those who are, by Allah's Leave, foremost in good deeds, Allah will grant them the highest Grace, the great bounty: To make them enter Gardens of Eternity, Gardens of Eden.

They, in fact, have understood the nature and goal of the present life. Thus, they take only their needs from the present life and make it a means by which they can help their caravan arrive in the Hereafter. They are like a traveler who takes a sufficient provision so as to guarantee arrival at his final destination.

Furthermore, this last group is also divided into:

1. Those who take from the present life only that which keeps them at subsistence level, i.e. that keeps body and soul together.
2. Those who sometimes enjoy themselves with Halal things so that they can be active, in body and soul.

In the same vein, the Beloved Prophet ﷺ said: "Three things have been highly endeared for me in the present life: women, perfume and the consolation of my eye which lies in performing Salah."[1]

Finally, Wahab Ibn Munabbih (a follower of the Prophet's companions) said: 'A sensible one should be mindful of four hours. These hours are: (1) an hour to call his soul to account, (2) another hour to confer with his Lord, Allah, (3) a Third hour to meet his friend to advise one another, and (4) a final hour to satisfy his Halal and pleasant lusts and pleasures, since this hour constitutes a great provision in enabling him to observe the first three hours'.

[1] Ahmad and Al-Nasae

الحديث الثاني والثلاثون

عَـــنْ أَبِـــي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانٍ الْخُدْرِيِّ – رَضِيَ اللَّهُ عَنْهُ – أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لاَ ضَرَرَ وَلاَ ضِرَارَ."

حَدِيـــثٌ حَسَـــنٌ، رَوَاهُ ابْنُ مَاجَه وَالدَّارَقُطْنِيُّ وَغَيْرُهُمَا مُسْنَداً، وَرَوَاه مَـــالِكٌ فِي الْمُوَطَّأِ مُرْسَلاً عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلاً، فَأَسْقَطَ أَبَا سَعِيدٍ ، وَلَهُ طُرُقٌ يُقَوِّي بَعْضُهَا بَعْضاً.

HADITH (THIRTY – TWO)

It is narrated on the authority of Abu Sa'id Sa'd Ibn Malik Ibn Sinan al-Khudri (May Allah be pleased with him) that Allah's Messenger ﷺ said: "There should be no harming nor reciprocal harming."

A good Hadith reported by Ibn Majah, al-Daraqutni and others as Musnad, i.e. With a complete chain of narrators, going back to the Prophet. It is also Reported by Imam Malik as Mursal, i.e. he chain of narrators stops after the Follower of the Prophet's Companion whose name is dropped.

Guidance and Moralities.

This Hadith shows in clear terms that no harm should be done to anyone even in retaliation. In other words, it forms one of the basic principles of the Islamic Fiqh (jurisprudence) since it states clearly that doing harm is absolutely Haram.

As for the word ' Harming' in this Hadith it means to do harm to others for the sake of benefiting one's

ownself. It may also mean to avoid harming anyone without some genuine reason or due to some prior felony.

As to the phrase 'reciprocal harming,' it means to do harm to others for nothing. It may also means to avoid harming others in retaliation to their own harm, rather a victim sues the wrongdoer for damage.

In addition, causing damage to others, i.e. punishing them, due to committing some wrong or breaching any Hadd is not meant in this Hadith although the guilty are to be punished according to their felonies.

In principle, harming others without having any right to do so is very dangerous. But, we have to distinguish between two kinds of harming others wrongfully.

A. To harm others for nothing. This kind of harm is, without a doubt, Haram. Here are some examples:

1. The Beloved Prophet Muhammad ﷺ said: "Allah has specified each inheritor's due, then there should be no will in favor of an heir"[1]. "To harm others in one's will constitutes a great sin."[2]
2. Oath of desertion.

This refers to when a man makes a vow that he will not have sexual intercourse with his wife. So, if he breaks his vow and resumes sexual relations with his wife as normal before the end of a period of four months, then there will be no problem.

Otherwise, according to some scholars; the divorce becomes fait accompli. In addition, giving up having sex with her even without taking an oath is, in fact, a dangerous deed. Thereupon, the wife can make a legal

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[1] al-Tirmizi. It is a sound Hadith.
[2] Ahmad, Abu Dawood and others.

action against her husband, since this is a form of harm.

3. Exploitation in buying and selling..

This refers to a situation when a man, in desperate need, buys something and is forced to pay double the usual price or to a situation when a man buys on credit something that he can only sell for cash for less than the original price he paid on credit.

In fact, such forms of trade are true and Halal. But, a Muslim who exploits his brother's urgent need shows his grave lack of al-Taqwa as well as extreme selfishness.

B. To harm others although there is a genuine individual purpose. Here are some examples:

1. Sinking a well near a neighbor's well that might make the latter dry up.
2. Raising animals whose smell / digging might hurt neighbors.
3. Erecting high buildings that might block the view / sun or deprive neighbor of air.

In the same vein, Allah, the Great and Almighty, has not asked His human beings to do what is harmful. For sure, He has ordered them to do each and every beneficial deed both in The Present life and in the Hereafter. He also has instructed them to shun and avoid what might hurt them, however small or big.

Here are some examples:

1. {You who believe, whenever you intend to pray, wash your faces and your hands up to the elbows, and wipe off your heads and [wash] your feet up to the ankles. If you are [ritually] soiled, then take a full bath. If you are ill or on a journey, or one of you has just come

from the toilet or had contact with women, and you find no water, then resort to wholesome soil and wipe your faces and hands off with some of it. Allah does not want to place any inconvenience on you, but He does want to purify you and to complete His favor towards you, in order that you [all] may act grateful}. [5:6]

2. {The Month of Ramadan is when the Qur'an was sent down as guidance for mankind, and with explanations for guidance, and as a Standard. Let any of you who is at home during the month, fast in it; while anyone who is ill or on a journey should [set an equal] number of other days}. [2:185]
3. {If any debtor suffers hardship, then postpone [repaying] it until conditions become easier [for him]; while if you treat it as an act of charity, it would be better for you, if you only knew}. [2:280]
4. The Beloved Prophet ﷺ Said: "I have been sent with what is straight and easy"[3].

In conclusion, I think that the accurate balance by which a Muslim should control his/her relation with others or weigh each and every matter is the following prophetic Hadith that states: "None of you becomes a true believer unless he likes for his brother what he likes for himself."[4]

[3] Ahmad.
[4] Muslim.

الحديث الثالث والثلاثون

عَـــنْ ابْنِ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُـــمْ، لاَدَّعَـــى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ؛ لَكِنِ الْبَيِّنَةُ عَلَى الْمُدَّعِي، وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ."

حَدِيثٌ حَسَنٌ، رَوَاهُ الْبَيْهَقِيُّ وَغَيْرُهُ هَكَذَا وَبَعْضُهُ فِي الصَّحِيحَيْنِ.

HADITH (THIRTY - THREE)

On the authority of Ibn 'Abbas (may Allah be pleased with both of them) that Allah's Messenger ﷺ said: "If people are to be given according to their claims, (some) men will claim the wealth and lives of others, but the claimant has to produce a proof and the denier has to take an oath."

(Reported by al-Baihaqi and others. A part of it is recorded by al-Bukhari and Muslim)

Guidance and Moralities

First, this Hadith establishes a set of Shari'a rules. Among them are:

1. Rulings of Shari'a are based only on proofs and pieces of evidence.
2. One is innocent till proved guilty.
3. One's claim is to be refused if no evidence is produced.
4. A Muslim has to avoid taking an oath unless there is a dire need.
5. Disputes are to be solved according to Shari'a methods and via sound means.
6. Mind holds a high position in Islam.

7. Islam closes all doors that lead the Muslim society to chaos.
8. To Muslims, taking an oath on the Holy Qur'an is very sacred.

Second, this Hadith states that each and every "claim" has two parties: a claimant and a defendant. In simple words, the claimant is the one who demands something as being one's due, while the defendant is the person against whom a claim is made.

Third, the claimant has to be free, sensible, pubescent and rational. This means that the claims of slaves, the insane, those who have not yet reached puberty or irrational people are not accepted.

Fourth, according to Shari'a, there can be no claim except with an evidence, and this evidence must be clear and not hypothetical evidence.

Allah says in the Holy Qur'an: {Conjecture will not help out in any way against the Truth}. [53:28]

A Sound Hadith reads: "Evidence is on the claimant and oath is on the one who denies."[1]

Fifth, here are some ways of confirming the claim:

1. **Confession.**

It is to confirm veracity of the claim. One who confesses must be: pubescent and sensible, serious and uncompelled. This way of confirming the claim, i.e. the profession, is the master of evidences.

2. **Testimony.**

The word testimony means to testify or to bear witness, i.e. a witness tells about what he sees and examines. In other words, it means evidence of

[1] Reported by al-Baihaqi and al-Tabarani.

witnesses. Thereupon, the witness must be Muslim, rational, just, pubescent and articulate.

3. **Taking an Oath.**

This means that if the claimer becomes incapable of producing evidence to confirm his claim, then the defendant can reject the claim but he has to take an oath that the claim is false.

This is supported by: "The onus of proof is on the claimant and the taking of an oath is incumbent on him who denies."

4. Genuine Governmental records and documents constitute another faithful way of confirming the claim.

Finally, it is clearly and definitely stated that Islam, the Last Divine Message, is not only built on facts and proofs, but also rejects each and every false claim, fake stand or forged situation.

الحديث الرابع والثلاثون

عَـــنْ أَبِي سَعِيدٍ الْخُدْرِيِّ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيمَانِ." رَوَاهُ مُسْلِمٌ.

HADITH (THIRTY - FOUR)

It is reported on the authority of Abu Sa'id al-Khudri (may Allah be pleased with him) that he heard Allah's Messenger ﷺ say: "If one of you sees the commitment of Munkar (an objectionable action, something evil), one has to change it with his hand; if one can not (do that),

then with his tongue;if one can not, then one should consider as evil in his heart; and that is the lowest degree of faith." (Reported by Muslim)

Terminologies.

al- Ma'roof and al-Munkar:

In Islamic parlance, al-Ma'roof comprises each and every good words, deeds, qualities and morals that which Islam regards as commendable. As opposed to this, al-Munkar includes all forms of bad Words, deeds, qualities and morals that which Islam regards as abominable. Furthermore, if something / some matter becomes ambiguous or doubtful or we have no answer in the Qur'an or in the Sunnah, then we consult trust-worthy scholars and experts.

In general, all that is rational and sanctified by Shari'a is Ma'roof. Similarly, all that is irrational and forbidden by Shari'a is Munkar. Al-Ma'roof bears the implication of the generally acclaimed virtues.

From the linguistic point of view, translators and writers are usually used to using many words to express the implied meanings of al-Ma'roof. Among these are: good turn, good action, kind act, grace, fairness, right, kindness, service, favor, generally recognized, courtesy, equity, that which is good, proper, just... On the other hand, they translate the word al-Munkar by any of the following: evil, what is wrong, abominable action, dishonor, abomination, enormity, atrocity, reprehensible act, evil action, objectionable deed, wrong...

That is why I have resorted to transliteration of these two terms.

Guidance and Moralities.

This great Hadith throws a good deal of light on how the society is to be kept safe and secure from evil and corruption.

Islam does not allow its followers to lead the life of a silent spectator in the world; it has made them duty-bound to eradicate evil.

This Hadith shows in clear terms that the act of bidding people to do good and forbidding them to do wrong is obligatory on every believer, but each in accordance with one's ability and situation.

So, one has at least to abhor al-Munkar from one's heart. This is, in fact, a positive degree although it is the least of faith. Otherwise, without at least this abhorrence of al-Munkar, one may lose one's faith.

In this vein, the Beloved Prophet Muhammad ﷺ said: "At a time when people become indifferent to the spread of evil, they incur Allah's punishment."[1]

This means that when people - i.e. able people - keeping silent concerning al-Munkar they bring Allah's displeasure and keeping silent indicates moral ruin in the Ummah.

As a rule, the act of forbidding al-Munkar must be based on eyesight, knowledge and hearing. Furthermore, one who observes forbidding al-Munkar must be sure that the issue, which he is dealing with, is agreed upon as Munkar, not a controversial matter, among Muslims.

This Hadith states that freedom of speech, a right of the individual in the Islamic State, is of great importance and seriousness. It is indispensable for the Muslim to fulfil the obligations of Islam, since the enjoining of

[1] Ahmad

al-Ma'roof and preventing of al-Munkar is among the important duties of Islam, and the realization of this duty naturally demands freedom of speech.

Freedom of speech, as one the public freedoms, requires courage. It is also subject to certain limitations. Among these limits are:

1. Sincerity of intention and fairness of the objective.
2. Seeking not pride, ostentation, privileges or the downgrading of others.
3. Avoiding the use of this right as a pretext for criticizing Islam.
4. Avoiding the use of this right to insult people and hurl bad words at them in the name of freedom of speech.
5. Bringing not corruption or harm to the society and state.
6. Commitment to Islamic morals from A to Z.

In this context, it is essential to state that all citizens of the Muslim State are to respect and honor values and fundamentals of the Ummah, since the freedom of speech / opinion is limited to debatable matters, which Islam recognizes for the sake of enriching the human mind and opening the door of creativity.

In reality, inviting others to al-Ma'roof and urging them to avoid al-Munkar is a duty of the whole Ummah. In other words, those incapable should persuade the capable ones to perform it through assistance and co-operation. Otherwise, both parties shall be answerable. This duty constitutes a unique characteristic of the Muslim Ummah.

Enjoining al-Ma'roof and forbidding al-Munkar holds valid for all ages and is to be performed at all places and in all times.

Nonetheless, there are certain conditions to be fulfilled when performing this duty. Among these are the following:

1. **Shari'a capacity.**

One who sets out to enjoin al-Ma'roof and forbid al-Munkar has to be eligible for this task, which requires good knowledge of Shari'a: teachings and objectives, the right and wrong, means and methods, fit time and place, especially concerning the issue one is going to tackle.

2. **Ability.**

'The second pre-requisite is to possess the power to perform the duty. For one who is not powerful, the duty is not obligatory. According to sound Hadith, to check al-Munkar the believer should follow anyone of three methods as suggested by the Prophet. Should he not be powerful enough to check al-Munkar forcibly, he should, at least condemn it preferably in public or personally.' Included in the provision of physical inability is also one's lack of knowledge, since only those versed in al-Ma'roof and al-Munkar should assume this great task.

3. **Feeling safe from repercussions.**

'In performing the duty of guiding others, one should bear in mind one's own position if one feels that he is a position to influence others, he should certainly perform it. On the contrary, if one is afraid of consequences, it is not binding on him/her to perform the duty.'

4. **Being careful of breeding another vice.**

'One should reflect on the consequences attendant upon the performance of enjoining al-Ma'roof and forbidding al-Munkar'. In simple words, this work should not result in a major Munkar or ever giving rise to another vice.

5. **Showing faithful leniency and clemency.**

One, who assumes this great duty, has to have good manners, be meek patient and gentle.

Generally speaking, 'forbidding of al-Munkar might lead to the following results: (1) al-Munkar is replaced by al-Ma'roof; (2) al-Munkar loses some of its hold; (3) it is replaced by another Munkar of the same degree; and (4) it is replaced by a major Munkar or more ignoble Munkar. The first two results are in line with the spirit of this duty. In case of the third result, one has to exercise discretion whereas to obtain the result mentioned in the last, is forbidden'.

الحديث الخامس والثلاثون

عَنْ أَبِي هُرَيْرَةَ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "لاَ تَحَاسَدُوا، وَلاَ تَنَاجَشُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بيع بَعْضٍ، وَكُونُوا عِبَادَ اللهِ إِخْوَاناً، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ، وَلاَ يَحْقِرُهُ، التَّقْوَى هَهُنَا، وَيُشِيرُ إِلَى صَدْرِهِ، ثَلاَثَ مَرَّاتٍ، بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ." أَخْرَجَهُ مُسْلِمٌ.

وَفِي رِوَايَةِ التِّرمِذِيِّ: زِيَادَةٌ "وَلاَ يكذبهُ".

HADITH (THIERTY – FIVE)

It is reported on the authority of Abu Huraira (may Allah be pleased with him) that Allah's Messenger ﷺ

said: "Do not envy one another; do not overbid one another; do not hate one another; do not desert one another; and do not purchase (in opposition) to one another. O Servants of Allah! Be brothers to one another. A Muslim is the brother of a Muslim: He does not wrong to him, nor does he disappointed him, nor does he scorn him. al-Taqwa (devotion and piety) is here - pointing to his chest three times. It will be evil enough to him who disdains his Muslim brother. The whole of a Muslim is extremely sacred to another Muslim: his blood (life), his property and his honor."

(Reported by Muslim)

al-Tirmizi's narration adds: "Nor does he lie to him."

Guidance and Moralities.

This Hadith gives major types of conduct in public and of the brotherly treatment that should dominate the relationships in the Muslim Ummah.

Furthermore, it links all this to al-Taqwa, whose center is the heart and whose effect should naturally appear in conduct.

al-Islam has decided in clear terms the principle of brotherhood among Muslims and based it upon al-Iman.

Allah says: {The Believers are but a single Brotherhood}. [49:10]

This brotherhood has several prerequisites. Among these are (1) to love for your Muslim brother what you love for yourself; and (2) to avoid every bad word or act that contradicts brotherhood. Thus, the Beloved Prophet ﷺ has mentioned in a sound Hadith such bad words and abominable acts. Among them are: envy, overbidding, injustice, desertion, cheating, contempt and all forms of aggression.

In this connection, it is essential to state that al-Islam approves the principle of coexistence among all citizens in the Muslim state and urges establishing justice even between followers of different faiths.

In a sound Hadith, the Prophet Muhammad said. "Whoever treats a covenantor unjustly, oppresses him, overburdens him or seizes something of his forcibly, I (Allah's Messenger) will argue with him (the oppressor) on the Day of judgement."[1]

This Hadith gives a caution against envy, an ill will and feeling of disappointment in human nature at others' better fortune. But, we are to put in mind that all forms of competition, in all its upright forms and good fields, is very recommendable as long as it is accompanied by good intention and rightful methods.

As for ignoble envy, it is to wish and to do deeds to cause the blessings bestowed on others to disappear.

This bad character -envy- incites grudges and rancor that might lead to badness spreading among people. That is why Allah has driven the Satan out of His Mercy.

The Beloved Prophet Muhammad ﷺ said: "Avoid envy since it eats away good deeds just as the fire eats up wood"[2]

As for 'permissible' form of envy, it is just to wish and to do for the sake of gaining similar blessings and bounties that others have.

This, in reality, is allowed and recommendable, especially in religious affairs.

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[1] Abu Dawood.

[2] Abu Dawood.

The Prophet Muhammad ﷺ Said: "Only two persons deserve being envied: firstly, a person to whom Allah has given wealth and bestowed upon him Divine Guidance to spend in a right cause; and secondly, the person upon whom Allah has bestowed wisdom by which he judges and which he teaches."[3]

Another narration in al-Bukhari reads: 'A person whom Allah has granted al-Qur'an, so he spends days and nights in its recitation (and following up its orders)'

Thus, who even wishes to be rich like some one without having a liking for the disappearance of the latter's fortune, is in fact a praised attitude.

In this context a third one may feel envy, so he makes every effort to get rid of such a feeling as well as prays to Allah on behalf of his brother to grant the latter good and success. This, fore sure, constitutes the highest degree of Iman, the degree of a perfect believer who desires for his brother what he desires for himself.

In other words, Islam urges its followers to be habitually kind and helpful to others, i.e. to show the quality of altruism, in word and in deed.

As for Najash, it means bidding in auction with the sole intention of drawing higher bids from others so as to draw higher prices from unwitting buyers or from buyers who are in bad need of merchandise offered for sale.

It is assured that Islam refuses such a form of trade since it has bad and indecent motives.

This form of sale includes cheating, fraud, trickery, cunning and so on.

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[3] al-Bukhari and Muslim.

In this Hadith, the Beloved Prophet bans mutual hatred among Muslims. A sound Hadith confirms: "you shall not enter Paradise unless you believe, and you will not believe as long as you do not love one another. Should I direct you to a thing which, if you do, will foster love among you: (i.e.) give currency to (the practice of paying salutation to one another by saying) assalamu 'alaikum."[4]

Thereupon, Islam fights all ways leading to hatred such as talebearing, backbiting, lying and swindling since these qualities do not befit a devoted believer.

At the same time, Islam legalizes telling a lie for the sake of reconciliation among Muslims, two spouses and so on.

On the contrary, a Muslim has to build all his relations upon the foundation of al-Iman and love for Allah's sake. In other words, the Muslim should like what Allah likes and dislike what Allah dislikes; should do good and shun bad for Allah's sake, not for worldly purposes. This, in turn, makes him taste the sweetness of al-Iman and upgrades his religious, social and in-dividual state.

It is like the one who has grasped the most trustworthy handhold that which will never break; it is the firmest handle of al-Iman and love and hate for Allah's sake.

This comprehensive Hadith also prohibits desertion and severance of relations among Muslims due to material or worldly causes.

A sound Hadith reads: "It is not lawful for a Muslim to desert his brother for more than three days. If such a Muslim has deserted his brother for more than three

[4] Muslim.

days and died during this interval he will go to the Hell-Fire."[5]

But, if a Muslim forsakes another due to the latter's bad deeds and disobedience to Allah's orders, then this is not only a lawful work and but a must that brings down Allah's Mercy and blessings on behalf of the forsaker.

al-Islam also prevents a Muslim from making offers during business transactions of others, since this mars relationships among Muslims. This rule applies to all dealings that may lead to similar result.

In a sound Hadith, The Beloved Prophet ﷺ said: "Do not urge someone to return what he has already bought (i.e. on optional sale) from another seller so as to sell him your own goods."[6]

This Hadith also stresses the fact that Muslims are brothers. Brotherhood means that no injustice is to be done among brothers. A Muslim must not mistreat another Muslim by forsaking him, humiliating him or cheating him.'

In other words, this Hadith urges Muslims to gain all characteristics that make them one well-knit bloc.

This, in turn, includes all rights of a Muslim towards his/her brothers and sisters. Among those rights are: returning the greeting, visiting the sick, accepting an invitation, giving advice, exchanging presents, shaking hands, honoring a Muslim, avoiding telling lies to him, backing him and behaving humbly and modestly.

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[5] Abu Dawood, with terms of transmission of al-Bukhari.

[6] al-Bukhari.

This great Hadith links all the above named to al-Taqwa, which is in fact the best criterion of superiority and precedency.

Allah says in the Holy Qur'an: {verily, the most honorable of you with Allah is that (believer) who has al-Taqwa}. [49:13]

In conclusion, a Muslim is required to avoid harming his brother in word or in deed.

A sound Hadith reads: "Be honest with those who have placed their confidence in you and do not betray those who have betrayed you."[7]

الحديث السادس والثلاثون

عَنْ أَبِي هُرَيْرَةَ – رَضِيَ اللَّهُ عَنْهُ – عن النبي ﷺ قَالَ: "مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلائِكَةُ وذكرهم الله فيمن عنده. وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ." رَوَاهُ مُسْلِمٌ بِهَذَا اللَّفْظِ.

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[7] al-Tirmizi,Abu Dawood and al-Hakim.

HADITH (THIRTY – SIX)

On the authority of Abu Huraira (may Allah be pleased with him) that Allah's Messenger ﷺ said: "Whosoever relieves the sorrow of a Muslim in this world, Allah will dispel the former's distress on the Day of Resurrection. He who relieves one who is in a difficulty, Allah will make things easy for him in this world and in the Hereafter. He who conceals a Muslim (his faults), Allah will conceal him (his faults) in this world and in the Hereafter. Allah continues to help a servant so long as he helps his brother. He who treads a path in search of knowledge, Allah will make easy for him a path leading to paradise. Whenever a group of people assemble in one of Allah's houses (mosques) for the sake of reciting the Book of Allah (al-Qur'an al-Karim) and studying it among themselves, they will be blessed with the descent of tranquility; (Allah's) Mercy overspreads them; angels surround them; and Allah mentions them in the presence of those near to Him. He who is slow in doing good deeds, his birth does not hasten him forward."

(Reported by Muslim)

Guidance and Moralities.

At first, this honorable Hadith shows in clear terms that relieving the sorrows and dispelling the distress of others constitutes one of the greatest fundamentals of al-Islam.

In simple words, al-Islam seeks for the highest standard of realizing the best brotherly relationships among Muslims. It also considers helping others in word, in deed or financially as the best of actions that may lead

to dispelling the doer's own distress on the Day of Judgement.

Secondly, this Hadith consolidates the rule which states that: 'Retribution is identical in nature and kind with the work done.'

The Beloved Prophet Muhammad said: "If a believer feeds another believer, Allah will feed the former from the fruits of Paradise on The Day of Judgement; and if a believer quenches some believer's thirst, Allah will give him (the former) to drink the Sealed Nectar, i.e. the pure drink; and if a believer clothes some believer, Allah will clothes him (the former) from the green garments of paradise."[1]

Thus, it becomes very clear that al-Islam is built on motives based on dogma, social solidarity and brotherly correlation that lead all members of the Muslim society to confront difficulties and hardships firmly and strongly.

The Beloved Prophet Muhammad ﷺ said: "The Muslims in their mutual love, kindness and compassion, are like the human body where when one of its parts is in agony the entire body feels the pain both in sleeplessness and fever."[2]

Thirdly, Divine reward that will be granted in the Hereafter to those who relieve the others' distress in this present life is both immeasurable and non-comparable with worldly recompense. This constitutes more and more incentives that pump fresh 'blood' of love and compassion into the body of the Muslim Ummah.

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[1] al-Tirmizi.

[2] al-Bukhari and Muslim.

What will make you realize what the distress of the Hereafter will be like? Unimaginable!

Fourthly, granting a debtor time till it becomes easy for him to repay will be rewarded twice: once in this present life and once in the Hereafter.

Allah says in the Holy Qur'an: {And if the debtor is in a hard time, then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know}. [2:280]

A sound Hadith reads: "Whoever respites a debtor or remits his debt, Allah will shelter him under His Shade (On the Day of Judgement).[3]

Fifthly, this Hadith states that it is strictly prohibited to uncover Muslims' defects or to reveal their faults.

This, in turn, dispels rumors from among Muslims as well as protects their honor and reputation. Furthermore, it is a great invitation to trust others and to avoid evil thinking.

A Prophetic Hadith reads: "He who uncovers his Muslim brother's defect, Allah will uncover his (the former's) defect on the Day of Judgement, and he who reveals his Muslim brother's defect, Allah will reveals his (the former's) defect as far as to be disclosed among members of his household."[4]

Sixthly, this Hadith reminds us of another Hadith that provides an explicit statement of the best kinds of good work: "The best good deed is to please a believer

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[3] Muslim.

[4] Ibn Majah.

through: clothing him, satisfying his hunger or carrying out his needs."[5]

Seventhly, following up a path for acquiring knowledge via studying and learning, reporting to assemblies of knowledge and discussing with the learned is, by Allah's favor, one of the ways that lead to Paradise. This, at the same time, causes the Muslim society to thrive in a healthy way, in which both scholars and knowledge are valued highly. In addition, a path-finding human civilization comes into existence.

Eighthly, this Hadith recommends gathering in a mosque or any other place for reciting, learning as well as studying the Holy Qur'an.

A sound Hadith reads: "The best among you are those who learn and teach the Qur'an."[6]

Ninthly, The Beloved Prophet ﷺ stated that people gathering at mosque or any other place for studying the Qur'an or knowledge in general are entitled to receive four Divine blessings:

1. Descent of tranquility on them.
2. Spreading of mercy over them.
3. To be surrounded with Angels.
4. Allah makes a mention of them to those who are near Him.

Lastly, this Hadith states that Allah (the Great and Almighty) has decided in clear terms that 'One's real value lies more in one's deeds than in one's ancestry. He, whose deeds are not good enough to attain success, will not succeed through his birth.'

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[5] al-Tabarani.

[6] al-Bukhari.

This, for sure, shows the Ultimate Divine justice among people since al-Taqwa is the one and only measurement, which gives people superiority. In other words, superiority is built only on sound faith and good action, correct worship and noble morals, humility and patience, avoidance of falsehood and adherence to truth.

الحديث السابع والثلاثون

عَـــنِ ابْنِ عَبَّاسٍ – رَضِيَ اللهُ عَنْهُمَا – عَنْ رَسُولُ اللَّهِ ﷺ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ تبارك وتعالى، قالَ: "إِنَّ اللَّهَ كَتَبَ الحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كامِلَةً، وَإِنْ هَمَّ بِهَـــا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمائَةِ ضِـــعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً."

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي صَحِيحَيْهِمَا بِهَذِهِ الْحُرُوفِ.

HADITH (THIRTY - SEVEN)

It is narrated on the authority of Ibn 'Abbas (may Allah be pleased with him) that Allah's Messenger ﷺ transmitted it from his Lord (Be blessed and Highly Exalted): "Allah has written down the good deeds and the bad ones, and then He has showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write it down with Himself as a full good deed; and if he intends to do a

good deed and he does it, then Allah - The Great and Almighty - will write it for him (in his account) with Him (its reward) from ten to seven hundred times to many more; and if somebody intends to do a bad deed and he does not actually do it, then Allah will write it as a full good deed (in his account) with Him; and if he intends to do it (a bad deed) and he does it, then Allah will write it as one bad deed."

(Reported by al-Bukhari and Muslim)

Guidance and Moralities.

This Hadith decides in clear terms that one is not responsible for just thinking of committing bad deeds as long as they are not translated into reality, in word or in deed.

On the contrary, abstention from putting evil thoughts into practice entitles a doer to receive the reward of a good deed.

This, in fact, signifies Allah's great favor on His slaves as well as a Divine invitation to good.

This Hadith states that Allah, the Great and Almighty, is Just as well as Generous. To the good, the reward is multiplied, ten times (to seven hundred) on account of His generosity as well as according to one's sincerity and originality of deed. To the evil, the punishment is no more than commensurate with their sin, and even so the door of mercy is always open to those who sincerely repent and show it by their conduct.

Allah says in the Holy Qur'an:

{Whoever brings a good deed, shall have ten times the like thereof to his credit, and whoever brings an evil deed, shall have only the recompense of the like thereof, and they will not be wronged}. [6:160]

{The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains}. [2:261]

In a sound Hadith 'Abdullah Ibn Mas'ud said: 'A man came with his muzzled she-camel to Allah's Messenger and said: 'O Allah's Messenger! This is for the sake of Allah'. Allah's Messenger ﷺ replied: "your reward will be equal to seven hundred she-camels on the Day of Judgement."[1]

As mentioned above, anyone who comes with an evil deed will only be rewarded with its like. But, Imam Ahmad was once asked: 'Are the sins recorded more than once?'. He replied: 'No, except in Makkah because of the sanctity of that city.'

Sins are also multiplied because of their doer's high rank. Allah says in the Holy Qur'an:

{O wives of the Prophet! Anyone of you who commits some flagrant act of misconduct shall have (her) punishment doubled twice over. That is easy for Allah (to do)}. [33:30]

This comprehensive Hadith expresses clearly that making up one's mind to do a good deed entitles one to receive the reward of a full good deed, even one who fails to perform it.

In another sound Hadith Jabir Ibn 'Abdullah has related that: 'Once we were with the Prophet ﷺ in a jihad, when he said: "There are some people still in al-Madinah who are with you in spirit wherever you march and whatever valley you traverse. It is only their

[1] Muslim.

indisposition that has kept them from being with you in person". According to another version. The Prophet said: "They are your partners in recompense."[2]

In the same vein, Abu al-Dardaa (a companion of the prophet) said: 'He who goes to bed with the intention of waking up to perform some prayers at night, but sleep overtakes him, a reward of a full good deed will be recorded on his behalf.'

As for thinking of committing a bad deed, as stated if one does not commit it then they are entitled to receive the reward of a good deed since they have refrained from committing it for Allah's sake. But, if one intends to commit a bad deed and fails to do it due to fear of people, hypocrisy or any other obstacle, a bad deed will be recorded against him.

Hence, I find it essential to record this Prophetic Hadith: "Follow a bad deed with a good deed and it (the latter) will cancel it (the former)"[3]

By and large, it is important and beneficial to conclude our meditation and contemplation concerning good and bad with the following guiding Hadith: "A Muslim who commits himself to two easy qualities - and only some people do that - will enter Paradise: To say Subhana Allah, al-Hamdu Lillah and Allah-u-Akbar ten times each. That will be One Hundred and fifty by tongue but one thousand and five hundred in the (Divine) Balance. And when going to bed to say: Subhana Allah, Allah-u-Akbar, al-Hamdu Lillah one hundred times. That will be one hundred by tongue but

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[2] Muslim.

[3] al-Tirmizi.

one thousand in the Balance. (Muslims) which of you may do two thousand and five hundred bad deeds during one day and its night?"[4]

الحديث الثامن والثلاثون

عَنْ أَبِي هُرَيْرَةَ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيّاً فَقَدْ آذَنْتُهُ بِالحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ." رَوَاهُ الْبُخَارِيُّ.

HADITH (THIRTY – EIGHT)

It is narrated on the authority of Abu Huraira (may Allah be pleased with him) that Allah's Messenger ﷺ said: "Allah, the Almighty, says: 'He who antagonizes a Wali (a friend of Allah, good worshipper, faithful obedient servant) of Mine, I declare war against him. The most beloved things with which My servant comes closer to Me, are the religious duties which I have imposed upon him. My servant keeps on coming closer to Me through performing Nawafel (optional deeds) until I love him. When I love him I will become his hearing with which he hears, his sight with which he sees, his hand with

[4] Ahmad,Abu Dawood and al-Tirmzi.

which he grips, and his foot with which he walks; and if he asks Me (for anything), I would grant it to him; if he seeks refuge with Me, I will give him refuge."

(Reported by al-Bukhari and Muslim)

Terminologies.

Nawafel (Pl., of *Nafila*):

It means each and every voluntary act: Sadaqa, Salah, Sawm, etc. A term applies to such acts of devotion that are not enjoined by the Holy Qur'an or the Sunnah. In other words, Nawafel are those acts that the Prophet recommends as a work of supererogation.

This leads us to clarify that any act not commendable by the Prophet in the fields of devotions is to be considered a form of Bid`ah.

Translators and writers have coined so many English expressions to explain the concept of Nafila. Among these expressions are: supererogation, supererogatory action, voluntary act, a work of supererogation, optional deed, superfluous action, supererogatory performance, etc...

That is why I have retained this terminology in its Arabic form so that one can comprehend and copy in full.

Wali: (pl. Auliya):

In fact, there is no precise equivalent in English to the word Wali. Thus, many words have been used to express this concept.

Here are some of them: friend, good worshipper, obedient and close worshipper, faithful servant, saint, one who is very near, intimate, intimate friend, God's adherent, close intimate, etc...

But, for sure, none can express the faithful content of the word Wali.

In general, a Wali is the one who believes in Allah, fears His wrath, seeks His pleasure, observes His ordinances, avoids disobedience and loves doing the good works.

Allah says in The Holy Qur'an:

{No doubt! Verily, the Auliya of Allah, fear shall not come upon them nor shall they grieve}. [10:62]

Guidance and Moralities.

This Prophetic Hadith decides the following general Islamic rule: 'The best of good works is to perform obligation'; which, if major sins are avoided, leads to Paradise, Allah willing.

A sound Hadith reads: "O Allah's Messenger! Let me know. If I perform the obligatory Salah, observe Sawm of Ramadan, follow what is Halal, avoid what is Haram and I do nothing more, will I enter paradise?

The Prophet replied: "Yes," The man said: 'I will do nothing more'. Then, Allah's Messenger ﷺ said: "Indeed he will succeed if does so."[1]

This Hadith also establishes another one of the Shari'a fundamentals. That is: 'It is every Muslim's indispensable duty to be loyal to the Auliya of Allah and to absolutely avoid showing enmity to them.'

Allah says in the Holy Qur'an:

{Verily, your wali is Allah, as well as His Messenger and the believers, - those who perform Salah, and give Zakah, and they bow down (in Salah}. [5:55]

Another Hadith shows that Allah declares war against those who bring the enmity of His Auliya upon

[1] Muslim.

themselves. It was reported that Allah addressed His Prophet Moses saying: "Know that he, who humiliates a wali of Mine or frightens him, he has already encountered Me in a duel."[2]

Allah, The Great and Almighty, says in the Holy Qur'an:

{O you who believe! Take not for Auliya disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?} [4:144]

{And whosoever takes Allah, His Messenger, and those who believe, as protectors, then the party of Allah will be the victorious}. [5:56]

Furthermore, committing sins constitutes a form of declaring war against Allah and His Messenger. Hence, according to Shari'a, those who deal with Riba (usury or interest) and bandits are considered as warriors to Allah and His Messenger.

Allah says in the Holy Qur'an:

{O you who believe! Fear Allah and give up what remains (due to you) from Riba (usury and interest), if you are really believers, and if you do not do it, then take a notice of war from Allah and His Messenger, but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums}. [2:278-279]

Allah, to whom be ascribed all Perfection and Majesty, has divided His close Auliya into two groups.

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[2] Ahmad.

A. The companions of the Right Hand.

This group comprises those who exert their best efforts to come near their Lord via performing obligations: doing what is obligatory and avoiding what is Haram. Then, in accordance with their intentions, sincerity and faithful commitment to The Prophetic Sunnah, Allah will grant them different ranks.

B. The Nearest Pioneers.

This group will be in racing to come nearer to their Lord through performing Nawafel along with obligations as well as avoiding each and every Shubha and detested deed. This, by Allah's favor, entitles them to earn His blessings and mercy and a special privilege.

Here, it is fruitful and essential to mention characteristics of those who love Allah and whom He loves.

1- Humility towards believers.
2- Mighty against disbelievers.
3- Wage Jihad for Allah's sake.
4- Fearing no reproach from any critic.
5- Such love is Allah's bounty, which He gives to whom He wishes.
6- Having a lovely character with Allah's Auliya and showing enmity to His enemies.
7- Being angry when Allah's prohibitions are violated.
8- Performing more Nawafel.
9- Observing Zikr: with tongue and heart.
10- Supplications to Allah with: "O Allah! Grant me Your love and the love of those whose love is beneficial to me in The Hereafter."[3]

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[3] al-Tirmizi.

11- Having a favorable judgement concerning all Divine preordering of events.
12- Showing faithful reliance on Allah .
13- Loving Allah and His Messengers and seeking His satisfaction.
14- Accepting the Divine Decree in ups and downs, in sorrow and in joy.

In addition to that, attaining this high rank necessitates acquiring the manner of the above-mentioned groups so that we become eligible to receive Allah's bounties and blessings. Such people will forget about their own needs and devote their lives to The Hereafter.

As a final word, the Divine answering to one's prayers depends on one's heartfelt and faithful invocation. In other words, answering supplication is not conditioned with a special obedience from the one who invokes.

الحديث التاسع والثلاثون

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ، وَالنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ."

حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَه وَالْبَيْهَقِيُّ وَغَيْرُهُمَا.

HADITH (THIRTY - NINE)

On the authority of Ibn 'Abbas (May Allah be pleased with him) that Allah's Messenger ﷺ said: "Allah has pardoned for my Ummah (Community) their faults committed by mistake, forgetfulness or by compulsion."

(Reported by Ibn Majah, al-Baihaqi and others)

Guidance and Moralities.

This comprehensive Hadith, **at first,** sets an Islamic fundamental rule that which takes human nature into consideration. That is: 'one is not responsible for actions done unintentionally or in case of forgetfulness or under compulsion.'

The Divine Statement also confirms this rule:

{Our Lord! Punish us not if we forget or fall into error}. [2:286]

{Whoever disbelieves in Allah after having once made his profession of faith, except him who is forced thereto and whose heart is at rest with Faith but such open their breast to disbelief on them is Wrath from Allah, and theirs will be a dreadful penalty}. [16:106]

Here, for example, one has to take all necessary steps to wake up to perform al-Fajr (dawn) Salah. But, if sleep overtakes him, then Allah will not take him to task.

Secondly, one who slips up or forgets is not considered sinful, but he has to perform the obligation he has forgotten or compensate for injury, loss, etc.

For instance, if one kills another unintentionally, one has to fast for two months without interruption and pay blood money to the family of the killed one.

A sound Hadith reads: "He who sleeps through the time of Salah or forgets, then he should perform the Salah when he recalls it."[1]

Thirdly, as for the one who is forced to do some bad deed, scholars have made a distinction between two types of compulsion.

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[1] al-Bukhari and Muslim.

A. Forcibly undertaken.

For example, a woman/girl who is seized and prostrated to be raped by force as happened to Muslim women in Yugoslavia.

B. Quasi-volitional deed.

One who has been compelled to commit a forbidden deed such as killing or plundering is, in fact, responsible since he has done that to ward off some danger. In such a case, one has done that forcibly on the one hand and willingly on the other.

Therefore, Fuqahaa have decided that necessities are valued according to their situations and states.

In simple words, a simple plight does not entitle one to commit some forbidden act. Distress must be unbearable and harm is inevitable so that one can be free from responsibility. By the way, one has to know that having patience is better, but people are different while in sorrow and woe. Only Allah knows His slaves' state of affairs.

الحديث الأربعون

عَنِ ابْنِ عُمَرَ - رَضِيَ اللهُ عَنْهُمَا - قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِمَنْكِبِي فَقَالَ: "كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عابِرُ سَبِيلٍ." وَكَانَ ابْنُ عُمَرَ - رَضِيَ اللهُ عَنْهُمَا - يَقُولُ: "إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ المَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ." رَوَاهُ الْبُخَارِيُّ.

HADITH (FORTY)

On the authority of Ibn 'Umar (May Allah be pleased with them both), who said: 'Allah's Messenger ﷺ took hold of my shoulder, and said: "Live in this world as though you are a stranger or a passerby". The narrator added: Ibn 'Umar used to say: 'If you reach the evening alive, do not expect to live till the morning and if you reach the morning, do not expect to live till the evening; and take (benefit) from your health to your sickness, and from your life to your death.'

(Reported by al-Bukhari)

Guidance and Moralities.

In this Hadith, the Beloved Prophet ﷺ reminds Muslims of the fact that death is the certain end of life for every creature.

Thus, one has to get benefit from the present life in doing good deeds and preparation to certain departure.

Allah says in the Holy Qur'an:

{O my people! This life of the present is nothing but (temporary) enjoyment: It is the Hereafter that is the home that will last}. [40:39]

In the same vein, we are to know that developing/ populating the earth is, without a doubt, one from among the best good works as long as it is done in accordance with the teachings of Islam and for the purpose of constructive end in the Hereafter.

Allah says in the Holy Qur'an:

{But seek, with the (wealth) which Allah has bestowed on you, the Home of the Hereafter, nor forget your portion in this World}. [28:77]

This great Hadith states that a believer has to imagine a residence in some foreign country, but his heart longs to return to the home which will be his everlasting one.

A sound Hadith reads: "I and the life of this World are like a rider who takes a nap under a tree, then leaves for ever."[1]

On the contrary, it is detested to incline towards this present life in full in such a manner that it becomes one's ultimate goal around which each and every thing is centralized.

This, in turn, does not mean that one may neglect making provision for one's journey; yet the best provision is al-Taqwa. In other words, one has to take this present life as a "farm", i.e. to do more righteous deeds on behalf of the Hereafter.

In addition to that, this Hadith does not mean that a believer is not required to develop life on earth, since developing it constitutes, by Allah's favor, the biggest step toward success in the Hereafter.

For sure, every worldly action will be rewarded well as long as it is accompanied with good intention. So, whoever counts on others in earning his livelihood on the plea of al-Zuhd has in fact understood this Hadith wrongly.

Again, this Hadith forewarns us of the sudden creeping of death.

Hence, one has to increase his good works, especially while one is in good health. It is a call to balance between this life and the Hereafter: in actions and in goals.

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[1] Ahmad

In this connection, the Beloved Prophet ﷺ said: "Lose no time to do good work before you are caught up by one of the seven calamities. Then by way of warning he recounted, a starvation which may impair your wisdom, or a prosperity which may mislead you, or an ailment which may damage your health, or an old age which may harm your senses, or a sudden death or the appearance of al-Dajjal (Anti-Christ).

All these are bad events which may be awaited, or the Dooms Day, but this day is indeed very hard and bitter."[2]

الحديث الحادي والأربعـــون

عَـــنْ أَبِـــي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعاً لِمَا جِئْتُ بِهِ."

حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَيْنَاهُ فِي كِتَابِ الْحُجَّةِ بِإِسْنَادٍ صَحِيحٍ.

HADITH (FORTY – ONE)

It is narrated on the authority of Abu Muhammad 'Abdullah Ibn 'Amr Ibn al-'Aas (may Allah be pleased with him) that Allah's Messenger ﷺ said: "None of you can be a true believer unless his inclination be in accordance with what I have brought."

(A good and sound Hadith. It is Recorded in Kitab (book) of al-Hujjah with a sound chain of authorities)

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[2] Al-Tirmizi

Guidance and Moralities.

First, this honorable Prophetic Hadith states in clear terms that a good and true believer has to follow the ideals of Islam as

ﷺ.

This Concept is clearly and precisely stated in The

{Yet by your Lord, they can have no -real- faith, until they make you judge in all disputes between them. And find in their souls no resistance against your decisions, but accept them with the fullest conviction}. [4:65]

Second, authentic love to Allah's Messenger requires exerting all one's efforts to copy the Prophetic character: in word and in deed.

In other words, real love necessitates following-up what pleases Allah and avoiding what He hates as well as living in concord with Messenger's likes and dislikes ,inner morals and outer behavioral aspects. Otherwise, any discordance between word and deed decreases such form of love.

Allah says in the Holy Qur'an:

{Say: If you -really- love Allah, then follow me; Allah will then love you and forgive you your sins}. [3:31]

A sound Hadith reads: "There are three qualities that whoever possesses them, will taste the sweetness of al-Iman: firstly one who loves Allah and His Messenger above all else; secondly one who loves some one simply for the sake of Allah; and thirdly one who abhors return to disbelief, after Allah has rescued him from it, as he would abhor being thrown into the Hell-fire."[1]

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[1] al-Bukhari and Muslim.

Third, all misdeeds and sins arise from preferring whims and fancies to love of Allah and His Messenger, caprices and freaks to standards of behavior that are in harmony with Shari`a.

The Divine Revelation -The Qur`an- states this point as follows:

{But if they do not respond to you, then know they are merely following their own whims}. [28:50]

Fourth, as for loving people, one has to love a man for Allah's sake alone. Furthermore, we are to: (1) love Allah and those who love Him, (2) and to avoid supporting those who show enmity toward Islam and Muslims.

The Beloved Prophet ﷺ said: "A man (or woman) will be summoned (on the Day of judgement) with whom he loves."[2]

Finally, we restate that the love of Allah is not something inert or lifeless; it is dynamic in the sense that it calls for a complete change in the life of a man: change in his thoughts and ideas, in his appearance and essence, in his conduct and behavior.

Thereupon, Islam should become the eye with which one sees, the tongue with which one speaks, the ear with which one hears, the nose with which one breathes, the heart with which one pumps blood into body, and the hand and foot with which one performs his day-to-day duties and functions.

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[2] al-Tabarani and Ibn Hibban.

الحديث الثاني والأربعــون

عَـــنْ أنسِ بْنِ مَالِكٍ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَعَالَى: "يَا ابْنَ آدَمْ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي، غَفَرْتُ لَكَ عَلَـــى مَـــا كَانَ مِنْكَ وَلاَ أُبَالِي. يَا ابْنَ آدَمْ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّـــمَاءِ ثُمَّ اسْتَغْفَرْتَنِي، غَفَرْتُ لَكَ وَلاَ أُبَالِي. يَا ابْنَ آدَمْ، إِنَّكَ لَوْ آتَيْتَـــنِي بِقُرَابِ الأَرْضِ خَطَايَا ثُمَّ لَقِيْتَنِي لاَ تُشْرِكُ بِي شَيْئاً، لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً." رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ

HADITH (FORTY – TWO)

It is reported on the authority of Anas Ibn Malik (May Allah be pleased with him) that he heard Allah's Messenger ﷺ saying: "Allah, The Exalted, has said: "O Son of Adam! I shall continue to pardon you as long as you beseech and request of Me regardless to what you have done! If your sins reach the clouds in the sky, and then, you ask for My forgiveness, I shall forgive you, and I do not mind. O Son of Adam! If you come to Me with an earthful of faults, and you meet Me believing in no partner to Me, I shall come to you with an earthful of pardon."

(Reported by al-Tirmizi, who said: 'It is a good and sound Hadith.')

Terminologies.

al-Tawhid:

al-Tawhid Doctrine, which Allah has sent all Messengers to propagandize, occupies the foremost position in

al-Islam. For that reason, Muslim scholars highlight this creed thoroughly and concisely. To make a radiant picture of this dogma, they have drawn our attention to the following three types:

1- **Tawhid al-Rububiya**: This is to believe that Allah is the Sole Creator, Nourisher and Maintainer of His Creatures' affairs, exercising complete freedom in all their matters of this world and of the Hereafter, without the aid of any partners.

Allah says in the Holy Qur'an:

{Allah is the Creator of all things, and is the Guardian and dispenser of all affairs}. [39:62]

2- **Tawhid al-Ilahiya**: This means that a Muslim has to direct all forms of Ibadah to Allah alone and that none has the right to be worshiped except Him. So pray to none but Allah, invoke none but Allah, ask for help from none but Allah.

In other words, all what Allah and His Messenger order you to do, you must do; and all that He and His Messenger forbid you to do, you must not do. This is called Tawhid al-Ilahiya.

3- **Tawhid of the Names and Attributes of Allah:** This is to believe in all the best of Names and the most perfect attributes with which Allah has quailfied Himself in the Holy Qur'an; and as His Prophet Muhammad has qualified Him, without changing their meanings, neglecting them, giving resemblance or interpreting them figuratively.

Allah says in the Holy Qur'an:

{Allah has the most Beautiful Names so call on Him by them}. [7:180]

{There is nothing whatever like unto Him, and He is the Hearer and Seer}. [42:11]

al-Tawhid Doctrine of al-Islam is a very clear and simple one. A Muslim is just asked to direct himself - heart, limbs and deeds - to Allah alone, and then, to reject all kinds of idols, taghuts[1] and equals which are worshipped with/without Allah in some form or another.

It is the creed that necessitates a factual simultaneous correlation between word and deed, belief and action, since belief without action is of no use, nor is action without belief of any value.

It is the Dogma, which requires devoting allegiance, all forms of allegiance, to Allah alone. On the other hand, it frees man from: (1) loyality of all forms to non-Muslims, (2) devotion to hypocrites and secularists, and adherence to all deviant sects and creeds.

al-Tawhid Doctrine, as a hard and fast rule without exception, obliges all Muslims, if they are true Muslims, to originate and shape their lives, in all walks, in accordance with al-Islam.

Here are some points that can be milestones and landmarks on the road:

1- One should direct all forms of 'Ibadah - Salah, Zakah, Sawm (Fast), Hajj and good deeds to Allah alone.
2- Only Allah is entitled to make laws and to give orders and to issue commands.
3- One should submit that only Allah has the right to forbid and to permit; to say this is right and that is wrong. Otherwise, al-Tawhid becomes marred.

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[1] Taghut literally denotes the one who exceeds his legitimate limits. In the Qur'anic terminology it refers to the creature who exceeds the limits of his creatureliness and rebels against Allah and imposes his will on others.

4- It, i.e. al-Tawhid, necessitates formation and Islamization of the economic order according to the Shari`a.

5- All customs, manners and institutions are to be based on submission to Allah alone and not on what pleases people.

In the outcome, to hold a radiant picture concerning al-Iman in Allah, the most important fundamental of the Islamic Creed, we have to capsulize its main components as follows:

1- Allah is One God, the Creator and the Lord of all the worlds.

2- All others than Him, even angels and Prophets, are only created servants who share nothing with Him.

3- Allah is Living, Self-Subsisting, Eternal. He is the First without a beginning and the Last without an end.

4- Allah is The Hearer and the Seer of everything .

5- He has the most beautiful Names and the Noblest Attributes.

6- He is the Most Gracious, the Most Merciful and the Able.

7- He has created us in the best form from nothing.

8- He has granted us all bounties.

9- None except Him deserves worship and submission.

10-He says in the Holy Qur'an:

{Say: Truly my prayer and my service of sacrifice, my living and my dying are for Allah, the Lord of the worlds. He has no partner. This am I commanded, and I am the first of those who surrender to His will}. [6:162-163]

{Say: He is Allah, The One. Allah, the Eternal, Absolute. He neither gives birth, nor is He born. And there is none like unto Him}. [112:1-4]

As for al-Shirk, which means associating others with Allah, it is the opposite of Tawhid.

al-Shirk consists of associating anyone or anything with the Creator, either in His Being, or Attributes, or in the Exclusive Rights (such as `Ibadah) that He has over his creatures.

al-Shirk is the gravest sin that can ever be committed by a human being. Allah forgives all sins other than shirk. Thus it throws the sinner out of the Fold of al-Islam.

Allah says in the Holy Qur'an:

{Allah forgives not that partners should be set up with Him; but He forgives anything else; to set up partners with Allah is to devise a sin most tremendous indeed}. [4:48]

In the same vein, al-Riya (the Minor shirk) includes all acts performed to show off. In other words, any act of `Ibadah or religious deed done in order to gain praise, fame or for worldly purposes falls under this type of Shirk.

This means that all actions should be directed to Allah alone and for nothing else. So, action in every field of human activity, including the economic side, is spiritual provided it is in harmony with the goals and values of al-Islam.

In bringing this subject to a close, it is badly needed to clarify that hypocrisy denotes disbelief. Hypocrites show devotion to Allah, His Messengers and Muslims and declare that they are always with the Right, but calmly intrigue with evil and injustice against al-Islam and its followers.

Finally, Sayyid Qutb, while clarifying and pinpointing the question of Tawhid, in his masterpiece (In the Shade of the Qur`an) says: `Tawhid, on the one hand, is the way of life which directs man and the whole world towards Allah alone and determines for him the source of his religious concepts, laws, values, criteria, ethics and morals. That source is Allah and nobody else. Thus life proceeds for Him accordingly devoid of any form of shirk, on the other hand, represents another way of life entirely dissimilar to that of Tawhid. The two never meet.

The first call to Al-Islam was devoted to the establishment of the reality of Tawhid in the hearts and minds of its standard-bearers. Verily, this very form of Tawhid is a true belief for explanation of human existence and a way of life in its not entirety and Deen[2] (religion) in its totality and whatever results follow after it are no more than the natural fruits of its establishment in the hearts and minds of mankind.

Guidance and Moralities.

This great Hadith announces good news to every Muslim believing in Allah with no partner that Allah pardons all sins except al-Shirk.

This means that al-Tawhid along with performing obligations and avoiding the major sins are the first prerequisites for entering paradise. But, the door of repentance will be open to evildoers and wrongdoers as long as they believe in Allah.

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[2] The core meaning of Deen is obedience. True Deen consists of living in total submission .to Allah and binding the Divine Guidance.

This honorable Hadith delineates the landmarks of this Divine everlasting good news as follow:

1- **al-Tawhid**.

This, in fact, constitutes the indispensable means by which one becomes eligible to receive the Divine pardon.

Allah says in the Holy Qur'an:

{Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases}. [4:48]

2- **Du'a** (invocation) along with hope.

One is required to invoke Allah - the Great and Almighty - for pardon, for help and for a good end in the Hereafter. Also he/she is promised to be answered.

Allah says in the Holy Qur'an:

{And your Lord said: "Invoke Me, I will respond to your (invocation)}. [40:60]

The Beloved Prophet ﷺ said:

"Du'a is the essence of 'Ibadah (worship)."[3]

As mentioned in Hadith ten, Du'a is conditioned by: Presence of the heart, hope of answering, repeating Du'a with a firm will, but without hastening the answer.

3- **al –Istighfar.**[4]

al-Istighfar necessitates a real repentance: comprising heartfelt decision and giving up doing misdeeds.

The Beloved Prophet ﷺ said: "By Allah, I seek His pardon and turn to Him more than seventy times a day."[5]

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[3] Abu Dawood.

[4] See Hadith 24 for details.

[(5-6)] al-Bukhari.

Another Hadith reads: "said: 'al-Istighfar' (asking Allah's pardon or forgiveness) of the highest order is that a servant of Allah should say:

"Allah-hum-ma anta Rabb-bi, la Ila-ha illa anta khalaq-tani wa ana 'abdu-ka wa ana 'ala 'ahdi-ka wa wa'adi-ka mas-ta-ta 'to, a'oozo bika mi shar-re ma sana'to, abou-o laka bi-ne'ma-tika 'alaiyya wa abu-o bi zam-bi, fagh-firli fa-in-nahu la yagh-fi-ruz-zunu-ba illa anta."

"Allah, You are my only Sustainer; there is no god save You; You have created me and I am Your servant, and I try my best to fulfil my promise and my covenant with You, I seek Your protection from the evil of that which I have done. I acknowledge the bounties that You have bestowed upon me, and I confess my sins; do You then pardon me, for verily none has the power to forgive save You alone."

A person who supplicates with these words sincerely during the day, and if he dies before that very evening, will go to the Paradise; and a person who supplicates with these words during the night faithfully believing in them, and if he dies before that very morning, will go to the paradise."[6]

الحديث الثالث والأربعـون

عَـنْ ابْـنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "ألحقوا الفرائض بأهلها ، فما أبقت الفرائض فلأولى رجل ذكر".

خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH (FORTY - THREE)

It is narrated on the authority of Ibn 'Abbas (may Allah be pleased with him) that Allah's Messenger ﷺ said: "Give al-Faraed (the prescribed shares of inheritance of the deceased) to those who are entitled to receive them (as fixed in the Holy Qur'an). Then, what is left from al-Faraed should be given to the closest male relative of the deceased."

(Reported by al-Bukhari and Muslim)

Terminologies.

***al-Faraed* (or *al-Furood*)**

al-Faraed, as mentioned in Hadith 30, means obligations and individual duties. In the context of this comprehensive Hadith, it is related to inheritance. So it is inheritance science, i.e. the science by which we can know how to distribute what the deceased has left behind him/her: wealth, lands, real estates and all other movable and immovable property.

It is a term used to mean the prescribed shares, shares in estate and laws of inheritance.

Persons who are entitled to receive a statutory portion in the estate of a deceased are called in Arabic: Ashab al-Furood (legal heirs or inheritors at law) whose shares are appointed in the Holy Qur'an.

As-hab al-Furood are:

1- Males: husband, father, grand father and uterine brother.
2- Females: wife, daughter, son's daughter, mother, grandmother, full sister, consanguine sister and uterine sister.

As for the second group of inheritors, i.e. al-'Asabaat (Residuaries) they are: son, the father, grandfather, the great-grandfather, the brother, his son, consanguine brother and then the full paternal uncle.

As to the third group of inheritors, i.e. Zaw-ul-Arham (the relations connected through females). Such a group is extremely rare. They are: the son of the daughter and daughter of the daughter, the son of the daughter of the son, and daughter of the daughter of the son and their children, maternal grandfather and maternal grandfather of the father, etc...

Guidance and Moralities.

I find it useful to highlight the distinguishing features of the Islamic law of inheritance so that the reader can have a brief notion about the Islamic system of breaking-up and distribution of wealth in the Muslim societies.

Inheritance is the entry of living persons into possession of a dead person's property and exists in some form wherever the institution of private property is recognised as the basis of the social and economic system. The actual forms of inheritance and the laws governing it, however, differ according to the ideals of different societies. The law of inheritance in Islam is based upon five main considerations:

(i) To break up the concentration of wealth in individuals and spread it out in society.

(ii) To respect the property and right of ownership of an individual earned through honest means.

(iii)To hammer in the consciousness of man the fact that man is not the absolute the master of wealth he

produces but he is its trustee and is not, therefore, authorised to pass it on to others as he likes.

(iv) To consolidate the family system which is the social unit of an Islamic society.

(v) To give incentive to work and encourage economic activity as sanctioned by Islam.

'In the pre-Islamic world and even in modern societies the law of inheritance has so many evils in it, which may be summed up in the following points:

(i) Women had been completely denied the share of inheritance. They were rather regarded as part of the property of the deceased and, therefore, their right to property by inheritance was out of question.

(ii) In pre-Islamic Arabia and other countries where there had been tribal societies not only women were deprived of the right of inheritance but even weak and sick persons and minor children were given no share in it, as the common principle of inheritance was that he who wields the sword is entitled to inherit alone.

(iii)Then in certain societies there had been existing the law of primogeniture and it exists even today in some of the so-called civilised parts of the world which entitles only the eldest son to inherit the whole of the father's property or to get the lion's share.

'Islam introduced so many reforms in the laws of inheritance, which can be succinctly summed up as follows:

(i) It defined and determined in clear-cut terms the share of each inheritor and imposed limits on the

right of the property-owner to dispose of his property according to his whim and caprice.

(ii) It made the female, who had been previously thought a chattel, the co-sharer with the male and thus not only restored her dignity, but safeguarded her social and economic rights.

(iii)It laid the rules for the break-up of the concentrated wealth in the society and helped in its proper and equitable distribution amongst a large number of persons.

(iv)It gave a deathblow to the law of primogeniture and thus provided the democratic basis for the division of the property of deceased.

'While laying down the rules for the distribution of the estate of the deceased, the first principle to be observed is that the property both movable and immovable can be distributed after meeting the following obligations:

(i) funeral expenses;

(ii) clearing off the debts incurred by the deceased;

(iii)Payment of bequest, if any, to the extent of one-third of the total assets. It may be remembered that the Mahr (dower) of the wife, if it had not been paid, is included in the debt. Moreover, it is not lawful to make a bequest in favour of a person who is entitled to share in the inheritance.

'Four persons cannot get inheritance:

(i) a fugitive slave who has fled away from his master.

(ii) One who has murdered one's predecessor intentionally or unintentionally.

(iii)One who professes a religion other than Islam.

(iv)One living in the abode of War cannot inherit the property of one living in the abode of Islam and vice versa.'[1]

الحديث الرابع والأربعون

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - عَنِ النَّبِيِّ ﷺ قَالَ: "الرضاعة تحرم ما تحرم الولادة". خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH (FORTY – FOUR)

'Aisha (may Allah be pleased with her), the wife of Allah's Messenger ﷺ reported that the Prophet ﷺ said: "What is made Haram by reason of blood relation is made Haram by reason of the relations based on Suckling." (Reported by al-Bukhari and Muslim)

Guidance and Moralities.

First, there is a consensus of opinion among Muslim scholars that what is Haram by reason of genealogy is Haram by reason of fosterage. In simple words, milk relations play an important role in the Muslim society concerning marriage affairs. These relations are like blood relations, i.e. all come within the prohibited degrees. For example, it is Haram for a Muslim to marry a woman who has suckled him during his infancy. Another example, her daughter is governed by the same rule since she becomes his sister by virtue of suckling.

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[1] See comments on Sahih Muslim, vol.3, pp.849-852. Please, consult elaborate books of Fiqh for details.

Here, it is essential to mention women to whom marriage is prohibited. So, it is Haram for a Muslim to marry a woman who belongs to one of the following categories:[1]

1- The father's wife, whether divorced or widowed.

2- The mother, including the grand mothers on both sides.

3- The daughter, including the grand daughters from the son or daughter.

4- The sister, including the half and stepsister.

5- The paternal aunt, whether she is the real, half, or stepsister of the father.

6- The maternal aunt, whether she is the real, half, or stepsister of the father.

7- The brother's daughter

8- The sister's daughter.

9- The foster mother.

10- The foster sister, including foster-aunts and foster nieces.

11- The mother, in-law.

12- The stepdaughter.

13- The daughter-in-law.

14- Sisters as co-wives.

15- Married women. A married woman may marry another man when two conditions are met: (1) death of her husband or because of divorce; (2) completion of the period of waiting (`iddah). This `iddah of the widow is four months and ten days, while in the case of divorce is three menstrual cycles. For a pregnant

[1] Please, consult elaborate books of Fiqh for details.

woman this `iddah ends when she delivers the baby. If a woman does not menstruate, then her `iddah is three months.

16- A woman who is a Mushrik, that is, who worships idols or associates other deities with Allah, is also among those who are prohibited. {And do not marry Mushrik women until they believe}. [2:221]

In conclusion, it becomes clear that fosterage makes all those things unlawful which are unlawful through corresponding birth relations.

الحديث الخامس والأربعــون

عَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ سَمِعَ النَّبِيَّ ﷺ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ يَقُولُ: "إِنَّ اللَّــهَ عَــزَّ وَجَلَّ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ"، فَقِــيلَ: يَــا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ، وَيُدْهَنُ بِهَا الْجُلُود، وَيَسْتَصْبِحُ بِهَا النَّاسُ ؟ قَالَ: "لاَ هُوَ حَرَامٌ"، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: "قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ حَرَّمَ عَلَيْهِمْ الشُّحُومَ ،فَأَجْمَلُوهُ، ثُمَّ بَاعُوهُ ،فَأَكَلُوا ثَمَنَهُ."

خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH (FORTY - FIVE)

Jabir Ibn 'Abdullah (May Allah be pleased with him) reported Allah's Messenger ﷺ as saying in the year of the Conquest of Makkah: "Allah and His Messenger have forbidden the sale of intoxicants, dead animal, pigs

and idols. It was said; 'O Allah's Messenger! What about the fat of the carcass, for it is used for coating the boats and varnishing the hides; and people use it for lights? 'The Prophet: "No, it is Haram". Then, Allah's Messenger ﷺ added: "May Allah destroy the Jews; when Allah forbade the use of the fat of carcass for them, they melted it, and then sold it and used the money received from its sale." (Reported by al-Bukhari and Muslim)

Guidance and Moralities.

In this Hadith, the Beloved Prophet ﷺ shows in clear terms one of the basic rules of Shari`a: 'It is forbidden to sell what Allah has forbidden to benefit from.'[1]

Without any doubt, Islam has taken a firm stance concerning drinking, trading or serving wine.

A sound Hadith reads that Allah's Messenger has cursed ten categories of people due to their relations with wine: "Truly, Allah has cursed wine (any alcoholic drink which causes intoxication) and has cursed the one who produces it, the one for whom it is produced, the one who drinks it, the one who serves it, who carries it, the one for whom it is carried, the one who sells it, the one who earns from the sale of it, the one who buys it, and the one for whom it is bought."[2]

Furthermore, Islam has forbidden wine, in all forms and under all names, since it has pernicious effects on the human body in general and on the nervous system in particular. It preoccupies one's mind so that attention is not given to other matters. It is the vessel of sin, mother of evils and source of malice.

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[1] Consult elaborate books of Fiqh for details.

[2] al-Tirmizi and Ibn Majah.

There is almost a consensus of opinion that wine is extremely harmful for the moral, mental and physical health of human beings.

In fact, 'The Beloved Prophet ﷺ, by inculcating faith in the Oneness of the All-Seeing Lord and man's accountability before Him on the Day of Judgement and nourishing this faith with prayer and devotion, had brought a great moral revolution within the soul of man. The Muslims had been mentally prepared to accept every command of Allah cheerfully. With this frame of mind when they were asked to abandon wine, they did it cheerfully.

The modern states and Governments try to bring about revolutions with the force of law without changing the heart of man and hence their utter failure.'[3]

To strengthen its stance concerning wine, Islam has made special laws concerning drinking wine, since this leads to trespassing the five fundamentals of life, which Islam protects and guards. Those fundamentals are self, belief, honor, reason and finances.

Thus, Islam combines between education and spiritual nobleness and psychological preparation. But, some people follow their lust, and whims, which makes punishment indispensable.

In addition to that, since Islam permits what is wholesome it forbids what is harmful to the soul and body and all that contradicts Islamic values or social manners. Here are some examples:

1- Prohibited due to being harmful to health: eating dead animals and blood.

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[3] Comments on Sahih Muslim,vol.3,p830.

2- Prohibited due to psychological harm: eating pork and the meat of the beasts of prey.
3- Prohibited due to religious reasons: eating what is slaughtered before idol.
4- Prohibited due to impurity: eating the meat of impure animals.

As for getting benefit from the dead animals, 'with the exception of a small number of scholars an overwhelming majority is of the opinion that in case of the Halal animals there is no harm in using its fat if they die. This fact is substantiated by another Hadith in which the Beloved prophet encouraged his wife Maimuna to make use of the skin of the goat, which had died. Ibn al-Qayyim in his book Zad al-Ma`add (vol.4.p.467) also approved the legality of making use of dead animals, but not by selling the carcass.'[4]

الحديث السادس والأربعون

عَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إِلَى الْيَمَنِ فَسَأَلَهُ عَنْ أشربة تُصْنَعُ بِهَا، فَقَالَ: "وَمَا هِيَ؟" قَالَ: البتع والمزر، فَقُلْتُ لأَبِي بُرْدَةَ: مَا البتع؟ قَالَ: نَبِيذُ الْعَسَلِ، وَالمزر نَبِيذُ الشَّعِيرِ، فَقَالَ: "كُلُّ مُسْكِرٍ حَرَامٌ". خَرَّجَهُ الْبُخَارِيُّ.

HADITH (FORTY – SIX)

Abu Burda reported from his father that Abu Musa al-Ash'ari said that the Prophet ﷺ had sent him to Yemen

[4] See the previous reference p.831.

and he asked the Prophet about (alcoholic) drinks which used to be prepared there. The Prophet said: "What are they?" Abu Musa said: 'al-Bit' and al-Mizr'. I said to Abu Burda: 'What is al-Bit'? He said: 'al-Bit' is an alcoholic drink made from honey, and al-Mizr is an alcoholic drink made from barley'. The Prophet said: "Every intoxicant is Haram". (Reported by al-Buakhari)

Terminologies.

al-Bit`:

al-Bit` is a kind of intoxicants made from fermented honey and water in Yemen. In other words, it means honey wine or mead.

al-Mizr:

al-Mizr is an alcoholic drink made from fermented barley and waters in Yemen. It is a kind of beer.

From the Islamic point of view, despite the various names given to wine (inebrient, beer, whisky, scotch, port, rum, booze, champagne, etc.), all are considered alcoholic drinks or intoxicants.

Thereupon, according to sound Hadith, "Every intoxicant is Khamr (wine), and every Khamr is Haram."[1] "Wine is that which befogs the mind."[2]

In simple words, the word Khamr (wine) in Arabic extends to any substance, which intoxicates, in whatever form or under whatever name it may appear.

Guidance and Moralities.

This Prophetic Hadith constitutes a rule concerning prohibition of all kinds and forms of intoxicants, which befog the mind.

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[1] Muslim.

[2] al-Bukhari and Muslim.

Allah, The great and Almighty, says in the Holy Qur'an: {O you who believe! Intoxicants and gambling, sacrificing to stones (and divination by) arrows, are an abomination (they are acts) of Satan's handiwork: Eschew such (abomination) that you may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah and from prayer: will you not then abstain?}. [5:90-91]

Thus, becoming intoxicated causes mental disorder, which might drive one to commit some hostile acts against others, against their physical well-being or against their wealth. Khamr is the mother of all evils. If one drinks it too much, one may kill, commit Zina or disbelieve in Allah. Khamr hinders people from remembering Allah and from all kinds of devotions, since it clouds one's intellect and consciousness.

Here, to consolidate the above-named concepts, I find it important to record some Hadith that shed more light on this issue:

1- "Every drink that causes intoxication is forbidden."[3]

2- "Every intoxicating drink is forbidden."[4]

3- "Of that which intoxicates in a large amount, a small amount is Haram."[5]

4- "Allah's Messenger prohibited each and every thing that induces drunkenness and mental numbness."[6]

Finally, this Hadith clearly shows that all kinds and forms of intoxicants, e.g. opium, hemp, cocaine are

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(3- 4) Muslim.

5 Ahmad,Abu Dawood and al-Tirmizi.

6 Abu Dawood.

Haram. Imam Ibn Taimiya in his book al-Siyasah al-Shri'ya has clearly stated that hemp is Haram. He has also added in his book al-fatwa that: hemp is forbidden whether it clouds the intellect or not. And those who smoke hemp are like those who drink wine as their effects are nearly the same.

His disciple Ibn al-Qayyim has also mentioned in his book Zad al-Ma'ad that: Khamr comprises each and every intoxicant whether it is liquid, solid, cooked or in the form of juice.

It is the Prophetic declaration that states: all that intoxicates is Haram, in whatever form or under whatever name it may appear.

الحديث السابع والأربعون

عَنْ الْمِقْدَامِ بْنِ مَعْدِ يَكْرِب قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: "مَا مَلأَ آدَمِيٌّ وُعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أُكَلاَتٍ يُقِمْنَ صُلْبَهُ، فَإِنْ كَانَ لاَ مَحَالَةَ، فَثُلُثٌ لِطَعَامِهِ، وَثُلُثٌ لِشَرَابِهِ، وَثُلُثٌ لِنَفَسِهِ".

رَوَاهُ الإِمَامُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

HADITH (FORTY - SEVEN)

It is narrated on the authority of al-Miqdam Ibn Ma'd Yakrib that he heard Allah's Messenger ﷺ say: "The worst vessel for a human being to fill completely is his stomach. Sufficient for him are a few mouthfuls to keep

his back straight. But, if it has to be more, then let one third (of his stomach) be for his food, one third for his drink and one third (be left) for his breathing."

(Reported by Imam Ahmad, al-Tirmizi, al-Nasae and Ibn Mjah. al-Tirmizi con-siders it as a good and sound Hadith)

Guidance and Moralities.

This Hadith, without a doubt, constitutes a comprehensive foundation of medicine. It is reported that Ibn Masawaih - a physician - said: 'If people follow this Hadith, they will escape diseases and ailments'. Ibn `Umar (may Allah be pleased with him) said: 'I have not eaten to the full since I embraced Islam'. In other words, he did not take more than what he needed.

In this Hadith, the Prophet ﷺ recommends taking less of food and drink. So, the best standard of this is to leave one third of stomach for food, another third for drink and the rest for breathing, since drinking too much brings about sleep and spoils food.

This Hadith urges Muslims to take only what they need from food and drink, to observe al-Zuhd and to be content with what is available.

It also teaches us that taking less of food and drink leads to righteousness and tenderheartedness, whereas taking food and drink to the point of satiety incites wickedness and hard-heartedness.

This, in turn, does not mean that one is asked to avoid what is Halal, but to put one's needs on the right level.

Allah, The Great and Almighty, says in the Holy Qur'an: {And eat and drink but waste not by

extravagance, certainly He (Allah) does not love the extravagant}. [7:31]

In this context, The Beloved Prophet ﷺ said: "The best among you are those who coexists with me, then those who follow them immediately, then (the 3rd generation) which comes immediately after them (he said this sentence twice or thrice), then these people will be followed by those who will testify but they will not be asked to testify (that is their testimony will not be accepted) they will misappropriate and will not be trustworthy; will take vows, but will not fulfil them, will suffer from Fatness."[1]

Another Hadith reads: "Have you (his Sahabah) not heard, have you not understood? Verily, renunciation of an easy life and comfort is one of the symbols of al-Iman, undoubtedly the renunciation of decoration is a sign of al-Iman."[2]

But, in point of fact, this is a genuine call for a real commitment to the fundamentals of Islam, i.e. as revealed in the Qur'an and practiced in the Sunnah. In other words, it is an earnest invitation to live up to the principles of equilibrium and moderation.

Allah, The Great and Almighty, says in the Holy Qur'an that amongst the people who will receive the highest place in Heaven are:

{Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)}. [25:67]

Furthermore, just as Islam craves for realization of the Muslim personality through following the proper

[1] alBukhari and Muslim.

[2] Abu Dawood.

boundaries and reasonable limits, likewise it also does not prevent him/her from fair enjoyment.

Allah says in the Holy Qur'an: {Say: who has forbidden the beautiful (gifts) of Allah, which He has produced for His servants, and the things clean and pure, (which He has provided) for sustenance? Say: they are in the life of this world, for those who believe, (and) purely for them on the Day of Judgement}. [7:32]

A sound Hadith reads: "One who has an iota of pride in his heart will not enter Paradise". One of the Sahabah said: 'O Allah's Messenger! Some people like nice clothes and shoes'. The Prophet said: "Allah is Elegant and Beautiful, and likes elegance and beauty. Pride means rejecting the truth out of self-esteem and considering others as low"[3]

In conclusion, Ibn `Abbas said: 'Eat what you want and wear what you wish as long as you avoid two qualities: extravagance and conceit'.

الحديث الثامن والأربعــون

عَــنْ عَبْدُ اللَّهِ بْنِ عُمَر عَنْ النَّبِيِّ ﷺ قَالَ: "أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقاً خَالِصـــاً. وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ." مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

وَفِي لَفْظِ الْبُخَارِيِّ "إِذَا اِئْتُمِنَ خَانَ" بَدَلاً مِنْ "إِذَا وَعَدَ أَخْلَفَ".

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[3] Muslim.

HADITH (FORTY – EIGHT)

It is narrated on the authority of 'Abdullah Ibn 'Amr (may Allah be pleased with them both) that the Prophet ﷺ said: "Four characteristics make anyone who posses ses them a perfect Munafiq (hypocrite); anyone who possesses one of them possesses a characteristic of Nifaaq (hypocrisy) until he gives it up: Whenever he talks, he lies; whenever he makes a covenant, he betrays it; whenever he promises, he breaks (his promise); and whenever he quarrels, he deviates from the truth."

(Reported by al-Bukhari and Muslim)
The above-mentioned narration is of Muslim's words.

Terminologies.

***al-Nifaaq* (Hypocrisy):**

al-Nifaaq means professing with the lips to believe in Islam whilst at the same time hiding infidelity in one's heart. This, in fact, is the major form of al-Nifaaq. But, there is also a minor form.

This latter form means showing good deeds and concealing bad intentions and design.

Thus, al-Nifaaq is defined as outward profession of the faith and concealment of disbelief, in word and in deed.

***al-Munafiq* (hypocrite):**

al-Munafiq means one who pretends to be a true Muslim, but in fact disbelieves in Islam; one who is guilty of al-Nifaaq, double-dealing. He also performs the acts of `Ibadah but remains unconvinced about them in his inner self. He is characterized with failure to keep a promise, lying and betraying anyone's trust.

So, if anyone combines concealing of disbelief with bad action,he becomes a true Munafiq, whose end will be worse than a disbeliever's one.

al-Sheikh `Ali al-Tantawi, while defining the word Munafiq in his peerless book "General Introduction To Islam" says: 'A Muslim may be a hypocrite just like a person who joins a political party, attends its meetings, duly pays the subscriptions and does all that is required of a member, but rejects its principles and remains unconvinced'.

Furthermore, while al-Munafiq claims to be a servant of Allah and a follower of His Messenger, in reality he is a slave of his own self and a follower of his own opinions or even the traditions of his forefathers. Any one who refuses to obey the teachings of Islam in the conduct of his life-affairs has a heart void of the real Islam. His `Ibadah is nothing but deception.

To assert that you believe in Allah and His Messenger only to then ignore their orders and injunctions in the conduct of your lives in favor of other people's thoughts and practices is neither Iman nor Islam. It is sheer Nifaaq. And a person who adopts such an attitudes is in grave danger of losing his faith. This, for sure, is irreconcilable to Iman, which consists in submitting willingly and totally to the Book of Allah and the Guidance of His Messenger.

Guidance and Moralities.

This concise Hadith states in clear terms the origins and roots of al-Nifaaq in five matters:

1- Speaking falsely. A sound Hadith reads: "Grievous treachery is it that you tell your brother a lie, which

he accepts as true."[1]

2- Making an empty promise or not fulfilling a promise. A Hadith states: "Woe to him who promises and then breaks it."[2]
3- Practising hostility while quarrelling. A sound Hadith reads: "Allah mostly hates the one who is extremely violent in quarrelling."[3]
4- Treacherously betraying a covenant. A sound Hadith reads: "Each and every traitor will be (recognized) with a banner placed on his back on the Day of Resurrection."[4]
5- Being perfidious when trusted.

Allah, The Great and Almighty, says in The Holy Qur'an: {Allah commands you to render back your trusts to those to whom they are due, and when you judge between people that you judge with justice}. [4:58]

In the comprehensive view of Islam, the word trust is not confined to financial deposits. It is a kind trust to perform every work properly and perfectly. But, the fiscal trust is the most important one, even the martyr, for whom all sins will be pardoned, will not be forgiven concerning the others' financial rights.

In general, such peculiarities of al-Munafiq may lead one to destruction Here and Hereafter, especially since they become a part of his belief and intention, morals and conduct.

Finally, this Hadith indicates the great desire of the Prophet's Sahabah to avoid such abominable qualities

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[1] Ahmad.
[2] al-Tabarani.
[3] al-Bukhari and Muslim.
[4] Muslim.

that may drive one to a destructive end.

Allah says: {The hypocrites will be in the lowest depths of the Hell-Fire, you will never find any supporter to them}. [4:145

الحديث التاسع والأربعون

عَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ قَالَ: "لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا، وَتَرُوحُ بِطَانًا". رَوَاهُ الإِمَامُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه وَابْنُ حِبَّانَ وَالْحَاكِمُ، وَقَالَ التِّرْمِذِيُّ: حَسَنٌ صَحِيحٌ.

HADITH (FORTY – NINE)

'Umar Ibn al-Khattab (may Allah be pleased with him) reported that Allah's Messenger ﷺ said: "If you put your trust properly in Allah, He will provide you with the means of subsistence just as He bestows upon the birds, which go out in the morning with their stomachs empty and come back filled in the evening."

(Reported by Imam Ahmad, al-Tirmizi, Ibn Majah, Ibn Hibban and al-Hakim. al-Tirmizi considers it as a good and sound Hadith)

Terminologies.

al-Tawakkul (trust in Allah.)[1]

Allah the Almighty says in the Holy Qur'an: {If you believe in Allah place your trust in Him...} [10:84]. And {Allah loves those who place their trust in Him}. [3:159]

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[1] See "General Introduction To Islam.",pp.89-91.

'What is the meaning and significance of Tawakkul? We stated earlier that Allah has created both good and bad things and that the norms He has laid for the Universe contain the means for achieving what is good as well as the means for achieving what is bad. So, is Tawakkul to be interpreted as abandonment of the means?

'Among the Sufis there were those who considered Tawakkul as abandonment of the means. So, instead of working to earn their livelihood they waited for their livelihood to reach them without any effort. If anyone of them fell sick he was left to himself without any medical care because they were hopeful of cure without medicine. They may travel across the desert without any provision of food and water, expecting to be bestowed with what is needed for their sustenance without any effort. They make no effort to seek knowledge . Such an attitude is no doubt contradictory to the Divine Guidance. Allah says in the Holy Qur'an: {... disperse freely on earth and seek to obtain (something) of God's bounty}. [62:10]

'And our Prophet (peace be upon him) has exhorted us to seek knowledge: "To seek knowledge is a duty". Whoever gives up the seeking of knowledge and claims that knowledge will come to him of its own accord, will be going against the Divine Guidance and against what is inherent in the human character. Our Prophet has also urged us to seek medical aid when we fall sick and take provisions with us when we travel.

'There are people who live only for material prosperity and their lives are oriented towards that end. And there are people who believe that 'the means justify the end', and that it is by means alone, that the logical

results are achieved. However, such an assumption is contrary to reality because many a time, the desired result is not achieved in spite of the availability of the means. For example, two patients within one ward of a hospital receive identical treatment from a doctor assigned to both of them, but one man dies while the other survives and recovers normal health. A farmer may till his land with the most expensive manure, but lo! A cold wave or a spell of heat or a severe drought or a violent flood may lay waste to all his efforts.

Thus, "cause" alone cannot produce the "end effect" nor is it reasonable to neglect the "means". The right cause would be to act as per the Divine Guidance: We should employ all the means at our disposal and pray to Allah to grant us the result; you tie the camel and entrust its safety to Allah; you prepare well for the examination and have trust in Allah and pray to Him for your success.

'This is the true meaning of Tawakkul. So, Tawakkul should not be understood as negligence of means nor disregard of the norms laid down by Allah for the Universe nor in ignoring the fact that Allah Alone bestows what is good and what is bad.

'We cannot do without the means for anything we may want to achieve. In addition,to employ the means available to us is a manifestation of our obedience to Allah. But it is not sufficient to resort to the means alone because the results are in the hands of Allah. Therefore, a person who has genuine trust in Allah will employ every lawful means at his disposal to achieve his goal and will firmly believe that it is Allah who grants success.'

Guidance and Moralities.

This precise comprehensive Hadith constitutes a great foundation concerning the true meaning of al-Tawakkul, which is one of the most influential causes that bring livelihood down.

Allah, The Great and Almighty, says in the Holy Qur'an: {And whosoever fears Allah and keeps His duty to Him, Allah will make away for him to get out (from every difficulty). And He will provide for him from (sources) he never could imagine}. [65:2-3]

In reality, al-Tawakkul means to wholeheartedly place one's reliance on Allah concerning bringing interests and benefits as well as warding off harms and evils.

It also means to realize one's conviction that Allah is The Only One Who gives and prevents both advantages and disadvantages.

In the same vein, it is essential to state that paying attention to the means and observing them does not contradict al-Tawakkul. This in fact is a part of al-Tawakkul.

Allah, The Great and Almighty, says in the Holy Qur'an: {And make ready against them (enemies of Islam) all you can of power, including steeds of war (tanks, planes, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know}. [8:60]

{Then when the (Friday) Salah is finished, you may disperse in the land, and seek the Bounty of Allah (by working) and remember Allah much, that you may be successful}. [62:10]

In general, one's deeds comprise the following three forms:

1- Pious deeds. These include all that Allah has commanded His servants to do, making that a means to enter Paradise and to escape The Hell-Fire.

   Here, according to Yusuf Ibn Asbaat, a pious predecessor, one has to do good deeds as one who thinks that only through good action can be saved; one has to put one's trust in Allah as one who believes that nothing will befall him/her except what Allah has decreed.

2- Habits and necessities that keep one alive. These include what Allah has ordered His slaves to do to survive. Among these are eating when one becomes hungry, drinking when thirsty, and to take to the shade when it is too hot, etc. This form of deeds is also a must so that one can stay alive and perform his/her duties. Its neglect is regarded as punishable.

3- Charisma or an event that breaks the laws of nature by the favor of Allah. But, this is not a rule nor habit since paying attention to the means does not contradict al-Tawakkul.

In addition, realization of al-Tawakkul constitutes a practical step toward earning livelihood.

Finally, we comprehend that a real commitment to al-Tawakkul means to believe firmly that Allah is the only Creator and Sustainer of all creatures, whilst not neglecting material means and causes at our disposal to try to achieve an end result.

الحديث الخمسون

عَــنْ عَبْدُ اللَّهِ بْنِ بِسْرٍ قَالَ: أَتَى النَّبِيُّ ﷺ رَجُلٌ، فَقَالَ: "يَا رَسُولَ اللَّهِ إِنَّ شَــرَائِعَ الإِسْلاَمِ قَدْ كَثُرَتْ عَلَيْنَا فَبَابٌ نَتَمَسكُ بِهِ جَامِعٌ، قَالَ: لاَ يَزَالُ لِسَانُكَ رَطِبًا مِنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ".

خَرَّجَهُ الإِمَامُ أَحْمَدُ بِهَذَا اللَّفْظِ.

HADITH (FIFTY)

It is narrated on the authority of 'Abdullah Ibn Busr that a man came to the Prophet ﷺ and requested him: 'O Allah's Messenger! The Divine Revelations of al-ISLAM have become too much for me (us), so kindly direct me(us) to a comprehensive matter to which I(we) should hold fast'. The Prophet said: "Let your tongue be always wet (busy) with Zikr the remembrance of Allah, The Great and Almighty."

(Reported by Imam Ahmad in these words)

Terminologies.

Zikr (Remembrance of Allah)[1]

Zikr is the first and foremost fruit of faith. I recollect having read about a very pious person who asked his uncle - a pious and God-fearing person with whom he had spent his early years - 'uncle, what should I do in order to become like you?' The uncle replied: 'Say to yourself the following phrase thrice a day: verily, Allah is looking at me; verily Allah is observing me'. He did so

[1] From **"General Introduction To Islam."** Pp.85-87

for one week and then his uncle asked him to repeat it thrice a day after each prayer for another week, and ultimately he trained him on repeating it from his heart without physically pronouncing it.

'Zikr is the subject which draws our maximum attention in the Holy Qur'an. No other subject has been emphasized so much as Zikr in the Holy Book and no other person has been more highly commended and praised by Almighty in the Holy Book as the person who abides by Zikr.

'Linguistically, the word 'Zikr' has two meanings: Zikr by heart and Zikr by actual speech. It has been used in both these meanings in the Holy Qur'an. Consider the following verses wherein Zikr is used in the meaning of what is remembered by heart:

{I forgot about the fish - and none but Satan made me thus forget it} [18:63]. In other words: 'I forgot about it and it did not occur to my mind'.

{Remember My favor to you and your mother} [5:110]

{O you who believe! Remember the favor of Allah unto you} [5:11]

And in the meaning of remembering by speech:

{And mention in the Book (the Qur'an) Abraham} [19:41]

{And mention in the Book (the Qur'an) the story of Mary} [19:16]

{Mention to your lord i.e. your king} [12:42]

{But pronounce Allah's name over it} [5:4]

'So, if you wish to be counted among those who are constantly God-conscious, you should remember Allah from the depth of your heart with the power of your intellect. Your efforts in this regard should be reflected

in your conduct and behavior wherever you are: in solitude, in the company of friends, in the market place, while walking in the street and in whatever mood you may be. You should not do anything except what is acceptable to Allah. Whatever duty you perform should be with the intention of obedience to Allah; and your abstention from the forbidden acts should also be in obedience to Allah and our indulgence in what is lawful should be with the intention of seeking the reward of Allah. If you have two different choices, you should adopt the one nearer to Paradise and farther from Hell. If you commit a sin forgetfully and later on realize about it, you should repent and seek pardon for it.

{Verily those who are pious when any dark suggestion from Satan touches them, they remember (Allah), and (indeed) they then see (aright)}. [7:201]

'The best form of remembering Allah is both by the tongue and the heart in a manner well coordinated and synchronized. Any word pronounced by the tongue while the mind is preoccupied with some other thoughts, becomes empty speech. Consider, for example, a cake vendor who keeps repeating 'Allah is Generous'; he does not mean to remember Allah but he only wants to attract attention to the cake he has for sale. Sometimes what is mentioned by the tongue may be a sin such as a person who mentions the name of Allah while consuming liquor or when Allah's name is mentioned by lady singers in songs expressing base and vulgar sentiments. These are acts of blasphemy.

The best form of Zikr is by reciting the verses of the Holy Qur'an such as in kneeling and prostrating during the prayer; and the best form of Zikr is as offered by Prophet (peace be upon him).'

Zikr, in fact, is a shield that may keep the Devil's wiles and insinuations away.

It is also a means, by Allah's favor, through which one can obtain great reward as well as the Divine Providence.

Guidance and Moralities.

First, this prophetic Hadith teaches an important lesson concerning one's relation with his/her Lord. That that the more you remember Allah, the closer you will be to Him, the more lovable you will be to Him Who guards you with His Unsleeping Eye.

This Hadith, **secondly,** confirms that those who remember Allah perpetually are in fact the Pioneers, who will be the Nearest in the Hereafter.

In a sound Hadith, the Beloved Prophet ﷺ said: "al-Mufarridun have taken a lead over the race. The Sahabah asked: 'Who are al-Mufarridun?' He answered: "Those who remember Allah much, both men and women."[2]

Thirdly, commitment to Zikr of Allah leads one to live in the gardens of Paradise.

The Beloved Prophet said: "One who loves to live in the gardens of Paradise, has to remember Allah frequently,"[3]

"Do much of honorable deeds that last for ever". It is said: 'O Allah's Messenger! 'What are they?' The Prophet said: "Takbir, Tasbih, Tahlil, al-Hamdu Lillah and La

---

[2] Muslim.

[3] Ibn Abu Shaibah.

Hawla Wala Quwata ila Billah (There is no might nor power except that of Allah).[4]

Fourthly, the Beloved Prophet was used to remembrance at all times. This, for sure, is a sign of Allah's love to the reciter of Zikr, whose shedding tears proves his sincerity. Also he will be among the seven classes of people those who will be sheltered under the shade of Allah on the Day of Judgement when there will be no other shade.

A sound Hadith reads: "Allah's Messenger was used to remembrance of Allah the Exalted, at all times."[5]

Allah, the Great and Almighty, says in the Holy Qur'an: {Those who believe, and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest}. [13:28]

A sound Hadith reads: "The example of the one who remembers his Lord, in comparison to the one who does not remember his Lord, is that of a living creature compared to a dead one."[6]

Fifthly, Zikr is of three kinds:

1- Obligations and optional devotions. This kind comprises the five daily prayers and supererogatory ones.

2- Remembrance in tongue. This kind includes all forms of Zikr recited after performing Salah and occasional ones. Among those are:

   A. To say: Subhana Allah 33 times, al-hamdu Lillah 33 times, Allah-u-Akbar 33 times and then La ilaha Illa Allah once.

---

[4] Ahmad and others. See Hadith 23-25 for details.

[5] Muslim.

[6] al-Bukhari.

B. To say the same or similar forms as presented in the last pages of this book.

3. Unbounded Zikr. This covers: Salah, reciting the Qur'an, learning as well as uttering certain expressions on some occasions to express thanks to Allah and to seek His mercy and Bounties. Among these times are:

- When going to or rising from bed.
- When entering/leaving the toilet.
- When starting a journey.
- Riding/driving /flying.
- Visiting the graveyard.
- Taking food.
- On seeing the new moon.

So, whoever continues to utter such, as expressions of Zikr, his tongue will be busy with the remembrance of Allah.

Sixthly, here are some selected comprehensive forms of Zikr to be used as suitable examples:[1]

1. when waking up, one says:

"الحمد لله الذي أحيانا بعد ما أماتنا وإليه النشور"

"al-Hamdu Lillah Allazi ahyana ba`dama amatana wa elaihi al-Nushur."

- "All praise is due to Allah, who gave us life after death (sleep) and to Him is the return."

2. When entering the toilet:

"اللهم إني أعوذ بك من الخبث والخبائث"

"Allahumma inni a`zu bika minal Khubthi wal-Khabaeth."

[1] From Fiqh-us-Sunnah, A Day with the Prophet, Riydus-Sa liheen, and other books.

- "O Allah! I seek refuge in you from the wicked and harmful things."

3. When coming out of the toilet:

"Ghufranak." "غفرانك"

"Grant Your forgiveness".

4. To begin every activity with:

"Bismillah al-Rahman al-Rahim". "بسم الله الرحمن الرحيم"

- "In the name of Allah, the Most Gracious, the Most Merciful."

5. After performing *wudu* (ablution):

"اشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله اللهم اجعلني من

التوابين و اجعلني من المتطهرين".

"Ash-hadu ana La ilaha Illa Allah wa-ash-hadu ana Muhamman 'Abduhu warasuluhu. Allahuma Ij`alni mina al-tawabin waj`alni minal-Mutataherin."

- "I testify that there is no God but Allah and I testify that Muhammad is His Servant and Messenger. O Allah! Make me of those who repent and who seek purity."

6. When leaving the house:

"بسم الله توكلت على الله ولا حول ولا قوة إلا بالله"

"Bismillah. Tawakkaltu `Ala Allah, wala-hawla wala quwta Illa Billah."

- "In the name of Allah, I put my trust in Allah. There is no power or strength except with Allah.

7. On riding/driving/flying:

"سبحان الذي سخر لنا هذا وما كنا له مقرنين، وإنا إلى ربنا لمنقلبون"

"Subhan allazi sakhara lana Haza wama kunna Lahu Muqrineen Wa inna ila Rabina Lamunqaliboon."

- "Glory to Him Who has subjected this to us, for we could never have accomplished this by ourselves. And to our Lord, surely, must we return back."

8. When visiting the sick:

"أذهب البأس رب الناس بيدك الشفاء لا كاشف له إلا أنت"

"Azhibi al-baas Rabbannas Biyadika al-shifa La kashifa lahu illa ant."

- "Lord of people, remove the trouble for in Your Hand is the cure; none is there to relieve him (the burden of disturbance) but only you."

9. On wearing clothes:

"الحمد لله الذي كساني هذا الثوب ورزقنيه من غير حول مني ولا قوة".

"al-Hamdu Lillah allzi kasani Haza al-thoub wa razaqnih min ghairi hiwalen minni wala quwa."

- "All thanks and praise are due to Allah, Who clothed me and gave me sustenance, whereas I have no power nor strength."

10. When finishing meals and drinks:

"الحمد لله الذي أطعمنا وسقانا وجعلنا مسلمين".

"al-Hamdu Lillah allazi at 'mana wa saqana waja 'lana Muslimeen."

- "Thanks be to Allah, Who has fed us, provided us drink and made us Muslims."

11. On returning to the house:

"اللهم إني أسألك خير المولج وخير المخرج بسم الله ولجنا وبسم الله خرجنا وعلى الله ربنا توكلنا".

"Allahuma Inni Asaaluka Khaira al-Moulij wakhaira al-makhraj. Bismillahi walajna wa-Bismillahi kahrjan wa`al Allah "rabbana Tawakkalna".

- "O Allah! I seek of You the best of entrance and the best of departure. In the name of Allah we enter and in the name of Allah we go out, and we place our trust in Allah, our Lord."

12. When facing some serious difficulty:

"يا حي يا قيوم برحمتك استغيث".

"ya hayu ya qayyum Birahmatika Astaghith."

- "O the Living! The Eternal! I seek help in Your Grace"

13. When confronting with a difficult situation:

"اللهم لا سهل إلا ما جعلته سهلاً وأنت تجعل الحزن إذا شئت سهلاً".

"Allahumma la sahla Illa Maj`ltahu sahlan waanta Taj`alu al-Hazna Iza shieta Sahlen".

- "O Allah! There is no ease but what You make easy, and it is You alone who can turn a difficulty into ease"

14. When facing an unpleasant thing:

"إنا لله وإنا إليه راجعون".

"Ina Lillahi wa Inna Ilaihi Raji`un."

- "We are for Allah, and to Him is our return."

15. In the evening:

"أمسينا وأمسى الملك لله، والحمد لله".

"Amsaina wa-amsa al-mulko Lillah, wal-hamdu Lillah"

- "We have evening and the whole kingdom of Allah also has evening and all praise is due to Allah."

16. At bed time:

"باسمك اللهم أحيا و أموت".

"Bismika Allahumma Ahya wa Amoot"

- "O Allah! By your Name I live and die."

17.On having intercourse:

"بسم الله، اللهم جنبنا الشيطان وجنب الشيطان ما رزقتنا".

"Bismillah. Allahuma janibna al-Shaitan[Satan] wa jannib al-Shaitan marazaqtana"

- "O Allah! Ward off *al-Shaitan* from us, and ward off *al-Shaitan* from what You bestow on us."

18. In General:

"رضيت بالله ربا وبالإسلام دينا وبمحمد صلى الله عليه وسلم نبيا"

"Raditu Billah rabban Wabil Islami Dinan Wa bi Muhammaden Nabiyan"

- "I am pleased with Allah as my Lord, with Islam as my religion (and way of life), and with Muhammad as the Prophet."

19. In the Morning:

"أصبحنا و أصبح الملك لله".

"Asbahna wa-Asbaha al-Mulku Lillah"

- "It is morning for us and also for the whole kingdom of Allah."

20. The Best form of *Zikr*:

"La Ilaha illah Allah" "لا إله إلا الله".

- "There is no god but Allah."

IN CONCLUSIONOUR DU'A IS
AL-HAMDU LILLAH RABIL 'ALAMEEN

VOL. (2)

مختارات من

صحيح الأحاديث القدسيه

A Selection of Authentic *Qudsî* (Sacred) *Hadîth*s

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Foreword

Praise be to Allah, and peace and blessings be upon the Messenger of Allah, as well as upon his household, Companions, and advocates.

This is a book of "Authentic Sacred *Hadîths*," and it contains what I have proven to be of the authentic sacred *hadîths*. I have mentioned these *hadîths* in this booklet without any chains of transmitters or commentaries, finding it sufficient to just attribute each *hadîth* to a few of its transmitters. I only hope that Allah, the Exalted in Might and the Ever-Majestic, would accept this effort and reward me for it. I also wish that all Muslims, be they common or specialists, would benefit from this authenticated (selection of) what the Prophet (PBUH) related from his Lord, Blessed and Glorified be He. This is what scholars call "*qudsî hadîths*," with reference to one of the Names of Allah, Blessed and Glorified be He, namely, "Al-Quddûs" (the Sacred)[1].

It is quite important to highlight the fact that the *qudsî hadîth* is different from the Honorable *Qur'ân* in the following points:[2]

1. The *Qur'ân* was brought down by Jibrîl (Gabriel), peace be upon him, whereas the sacred *hadîths* could be brought down through Jibrîl, by means of aspiration, or by any other means.
2. The entire text of the *Qur'ân* (has reached us) through a continuous chain of transmitters (i.e., it is

[1] It can also be translated as "the Holy". (Translator)

[2] In this context, our reader should beware that the Prophetic *hadîth* or "*hadîth nabawî*" refers to any of the Prophet Muhammad's sayings, deeds, and approvals, etc., as an item of what is known as his *Sunnah*. (Translator).

mutawâtir), while the sacred *hadîth* does not have this merit.

3. The *Qur'ân* can never be afflicted with any mistake, yet any of the narrators of a sacred *hadîth* might get sidetracked and thus narrate it incorrectly.
4. The *Qur'ân* can be recited in prayer, but this is not permissible as regards the sacred *hadîths*.
5. The *Qur'ân* is divided into chapters (*suwar*), verses (*âyât*), parts (*ajzâ'*), and sub-parts (*ahzâb*), whereas this is not the case with the sacred *hadîths*.
6. The reward specified for recitation of the *Qur'ân* is certain and wellestablished, however the sacred *hadîth* doesnot enjoy this advantage.
7. The *Qur'ân* is an everlasting miracle steadfast throughout times and eras
8. Whoever denies the *Qur'ân* becomes a disbeliever, unlike a person who denies a sacred *hadîth*, thinking, for instance, that it is of a weak chain of transmitters.
9. It is permissible to narrate a sacred *hadîth* through its meaning, yet it is not permissible to "recite" the *Qur'ân* through its meaning.

There are other differences in this regard.

And, may the peace and blessings of Allah be upon our Prophet Muhammad, and upon his household and Companions.

كَيفيةُ كتابَةِ الحسناتِ والسَّيِّئاتِ ورَحْمَةُ الله عزَّ وجلَّ فِي ذَلك

١ – عن أبي هريرة – رضي الله عنه – أن رسولَ الله ﷺ قال: "قال الله عز وجل: إذا تَحدَّث عبدي بأن يعملَ حسنةً فأنا أكتبها لَه حسنة ما لم يَعْمَـــلْ، فإذا عملها فأنا أكْتُبها بعَشْر أمثالها، وإذا تحدَّث بأن يعمل سيئةً فأنا أغْفِرُها لَه ما لم يعملْها، فإذا عَملها فأنا أكتبها لَه بمِثْلِها" وقال رسول الله ﷺ: "قالتْ الملائكةُ: ربِّ هذا عبدك يريد أن يعمل سيئةً – وهو أبصر به – فقال: ارْقُبوه فإن عملها فاكتبوها لَه بمثلها، وإن تركها فاكتبوها لَه حسنةً، إنما تركها من جَرّاي". (مسلم)

Recording good and bad deeds

1. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah, the Exalted in Might and the Ever-Majestic, said, 'If My servant thinks of doing (i.e., intends to do) a good deed and does not do it, I record it for him as a good deed unless he does it; and if he does it, I record it for him as ten times the like thereof. And if he thinks of doing (i.e., intends to do) a bad deed and does not do it, I forgive it for him unless he does it; and if he does it, I record it as one bad deed.'" The Messenger of Allah (PBUH) said, "The angels (would) say, 'O Lord, this servant of Yours wants to do a bad deed,' while He knows best about him. He (would) say, 'Watch him. If he does it, then record it as the like of it; and if he refrains from it, then record it as one good deed. Indeed! He will have refrained from it for fearing Me.'" (Muslim)

قولُ الله تعالى: ﴿وإنْ تُبْدُوا ما في أنفسِكُمْ أو تُخْفُوهُ يُحاسِبْكُمْ بِهِ الله﴾

٢- عن ابن عباس – رضي الله عنه - قال لما نزلت هذه الآية: ﴿وإن تُبدُوا مَا فِي أنفُسِكُمْ أو تُخْفُوهُ يُحَاسِبْكم بِهِ الله﴾ قال: دخل قلوبهم منها شـــيء لم يدخـــل قلوبهـــم من شيء فقال النبي ﷺ: "قُولوا سَمِعْنا وأطعْنا وسلمنا". قال: فألقى الله الإيمان في قلوبهم فأنزل الله تعالى: ﴿لا يُكَلِّـــفُ الله نَفساً إلا وُسْعَهَا لَهَا ما كَسَبَتْ وَعَليها ما اكْتَسَبَتْ رَبَّنا لا تُؤَاخذْنا إن نَّسِينَا أوْ أخْطَأنَا﴾ قال: قد فعلتُ ﴿ربَّنَا ولاَ تحمل علينـــا إصـــراً كمـــا حملته على الذين من قبلنا﴾ قال: قد فعَلتُ ﴿واغْفِر لنا وارْحَمْنا أنتَ مولانا﴾. {البقرة ٢٨٦} (قال: قد فعلتُ).

(مسلم)

Allah says, "... *whether you disclose what is in your ownselves or conceal it, Allah will call you to account...*"[1]

2. Ibn `Abbâs, may Allah be satisfied with him, narrated, "When (Allah) revealed '...*whether you disclose what is in your ownselves or conceal it, Allah will call you to account for it...*" they (the Muslims) felt something concerning it as never happened concerning any (other) thing. Thereupon, the Prophet (PBUH) said, 'Say, 'We have hear, and we obey and submit (to Allah's Will)'.' Then Allah cast faith into their hearts and revealed,

[1] *Qur'ân*: 2: 284.

'Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error...' He (Allah) said, 'I will not.' '... *Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)...'* He said, 'I will not.' '... *Our Lord! Put not on us a burden greater than we have strength to bear...'* He said, 'I will not.' '... *Pardon us and grant us Forgiveness. Have mercy on us. You are our Mawlâ (Patron, Supporter and Protector, etc.)...'*[2] He said, 'I will.'" (Muslim)

النَّارُ لِمَنْ فَسَدَتْ نِيَّتُهُ

٣- عـــن أبي هريرة – رضي الله عنه – قال: سمعت رسول الله ﷺ يقول: "إن أوَّل الناس يُقضى يوم القيامة عليه رَجُلٌ استُشْهد فأتي به فَعَرَّفه نعمـــه فعـــرفها قـــال: فمـــا عملت فيها ؟ قال: قَاتلتُ فيك حتى استُشـــهدتُ قـــال: كَذَبْتَ، ولكنك قاتلت لأن يُقَال: جريٌّ، فقد قيل، ثم أُمِرَ به فَسُحِبَ على وَجْهه حتىَ أُلْقِي في النَّار، ورجل تعَلَّم العلم وعلَّمه وقَرَأَ القرآن فأُتي به فعرَّفه نعمهُ فعرفها قال: فما عملت فـــيها ؟ قـــال: تعلَّمـــتُ العِلْمَ وعلَّمتُه، وقرأتُ فيك القرآن، قال: كَذَبْتَ، ولكنَّك تعلَّمت العلمَ ليقال: عالم وقَرَأْتَ القرآن ليقال: هو

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[2] *Qur'ân*: 2: 286.

قاريء، فقد قيل، ثم أمر به فسُحبَ على وجْهِهِ حتى أُلقِيَ في النَّار،
ورجـــلٌ وَسَّع الله عليه وأعطاه من أصناف المال كلّه فأتي به فعرفه
نعمه فعرفها قال: فما عملت فيها ؟ قال: ما تركت من سبيل تُحِب
أن يـــنفق فـــيها إلا أنفقت فيها لك، قال: كَذَبْتَ، ولكنَّك فعلت
لـــيقال: هو جوادٌ، فقد قيل، ثم أمر به فسحب على وجهه ثم أُلْقِيَ
في النَّار". (مسلم والنَّسائي)

Those who have bad intentions will enter Hell-fire

3. Abû Hurayrah, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) say, 'The first people who will be judged on the Day of Resurrection will be (three). (The first one will be) a man who died a martyr. He will be called and (Allah) will show him the bounties He bestowed upon him (in worldly life). He will recognize them and then He (Allah) will ask him, 'How did you act concerning them?' He will say, 'I fought in Your Cause until I died a martyr.' He (Allah) will say, 'You have lied. You fought so that it might be said you were a brave man; and such was said of you.' Then it will be ordered that he be dragged on his face and thrown into Hell-fire. (The second one will be) a man who acquired knowledge, taught it (to others), and studied the *Qur'ân*. He will be called and (Allah) will show him the bounties He bestowed upon him. He will recognize them and then He will ask him, 'How did you act concerning them?' He will say, 'I acquired knowledge

and taught it (to others) and recited the *Qur'ân* for You.' He (Allah) will say, 'You have lied. You acquired knowledge so that you might be called a knowledgeable man and you read the *Qur'ân* so that you might be called a reciter, and such was said of you.' Then it will be ordered that he be dragged on his face and thrown into Hell-fire. (The third of the three people will be) a man whom Allah granted all kinds of wealth and property. He will be called and (Allah) will show him the bounties He bestowed upon him. He will recognize them and then He will ask him, 'How did you act concerning them?' He will say, 'I left no way in which You like property to be spent without doing so for You.' He (Allah) will say, 'You have lied. You did all that so that it might be said you were a generous man, and such was said of you.' Then it will be ordered that he be dragged on his face and thrown into Hell-fire.'"

(Muslim and An-Nasâ'î)

خَطَــرُ الشِّــرْكِ

٤– عن أبي هريرة – رضي الله عنه – قال: قال رسول الله ﷺ: "قال الله تــبارك وتعالى: أنا أغنى الشُّركاءِ عن الشِّرْك، من عَمِل عملاً أشرك فيه معي غيري تركْتُهُ وشِركَهُ". (مسلم)

The danger of polytheism

4. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah, Blessed and Glorified be He, said, 'I am the One Who is not in need of any partner. If anyone carries out an

action in which he associates with Me someone else, I will leave him with what he has associated with Me.'"[1]

٥- عــن محمـــود بن لبيد – رضي الله عنه – أن رسول الله ﷺ قال: "إنَّ أخْوَفُ ما أخَافُ عليْكُم الشِّرك الأصغر" قالوا: وما الشِّركُ الأصغرُ يـــا رسول الله ؟ قال: "الرِّيَاءُ، يقول الله عز وجل لهم يوم القيامة – إذا جزي النَّاسُ بأعمالهم –: اذْهَبُوا إلى الذين كُنْتُم تُراءُون في الدنيا فانْظُروا هلْ تَجِدُون عندهم جزاء". (أحمد)

5. Mahmûd Ibn Labîd, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, 'The thing of which I fear most that it should afflict you is minor polytheism.' They (the listeners) said, 'What is minor polytheism, O Messenger of Allah?' He said, 'Ostentation.'[2] Allah, the Exalted in Might and the Ever-Majestic, will say to those (who adopt such a form of polytheism) on the Day of Resurrection, when He will be rewarding people for their deeds, 'Go to those to whom you used to show yourselves and look if they have any reward (for you).'" (Ahmad)

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[1] It means that any action that is done out of ostentation is unacceptable and thus no reward will be given for it. (Translator)
[2] The Arabic word *riyâ'* can also be used to refer to such words as "double-dealing," "duplicity," and the like. (Translator)

طَلَبُ الكَافِرِ الفِداءَ بِما في الأَرْضِ

٧- عــن أنس بن مالك – رضي الله عنه – عن النبي ﷺ قال: "يقول الله تعــالى لأهْوَنِ أهل النار عذاباً يوم القيامة: لو أنَّ لك ما في الأرْضِ من شيءٍ أكُنْتُ تفتدي به ؟ فيقول: نعم. فيقول: أردت منْك أهوَنَ مِــنْ هذا وأنت في صُلْب آدم: أن لا تشركْ بِي شَيْئاً فأبيتَ إلا أنْ تُشْرِكَ بِي". (البُخاريُّ ومسلم)

The disbeliever asks to be ransomed with whatever is in the earth

6. Anas Ibn Mâlik, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Almighty Allah will say to the person who will receive the slightest punishment in Hell-fire on the Day of Resurrection, 'If you had whatever is in the earth, would you ransom yourself with it?' He will say, 'Yes.' Then He will say, 'I asked you for (things) lesser than this when you were still in Adam's loins; that is, to associate nothing with me, but you insisted on associating others with Me.'"

(Al-Bukhârî and Muslim)

فضل التوحيد

٧- عــن أبي ذر – رضي الله عنه – قال: قال رسول اللّه ﷺ: "يقول الله عــز وجــل: مــن جاء بالحسَنَة فَلَهُ عَشْرُ أمْثالها وأزيدُ، ومن جَاءَ بالسَّــيِّئة فَجَزَاؤه سيئة مِثْلها أو أغْفِرُ، ومن تقرَّب مني شبراً تقربت

منه ذراعاً، ومن تقرَّب مني ذراعاً تقربت منه باعاً، ومن أتاني يمشي أتيته هرولة، ومن لقيني بقراب الأرض خَطيئَةً لا يُشْرِكُ بي شيئاً لقيته بمثلها مغفرة". (مسلم وأحمد وابن ماجه)

The virtue of monotheism[1]

7. Abû Dharr, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah, the Exalted in Might and the Ever-Majestic, says, 'Whoever brings a good deed will have ten times the like thereof to his credit and I (may) increase (that), and whoever brings an evil deed will have only the recompense of the like thereof and I (may) forgive (it). Whoever draws near to Me a hand's span, I draw near to him an arm's length; whoever draws near to Me an arm's length, I draw near to him a fathom's length; and whoever comes to Me walking, I go to him with haste. And, whoever meets Me with sins as great as the earth yet associating nothing with Me, I meet him with forgiveness as great as it (i.e., the earth).'''

(Muslim, Ahmad, and Ibn Mâjah)

[1] Literally, the Arabic word "*tawhîd*" is to refer to the "action" of adopting or declaring "*wahdâniyyah*," usually translated as "monotheism," or "Oneness of Allah" yet *tawhîd* may sometimes be translated as just "monotheism," especially when it is used to refer directly to *tawhîd* as a creed as in the title in question. (Translator)

إخْراجُ أهْلِ التوحيدِ من النَّارِ

٨- عـــن أبي سعيد الخدري – رضي الله عنه – عن النبي ﷺ قال: "يدخل أهـــلُ الجنةِ الجنةَ وأهْلُ النَّارِ النارَ، ثم يقول الله تعالى: أخرجوا من كـــان في قلبه مثقال حبة من خردل من إيمانٍ، فيخرجون منها قد اسودوا فيلقون في نهر الحيا – أو الحياة – فينبُتُون كما تنبت الحبةُ في جانب السَّيل، ألم تر أنها تخرج صفراءَ مُلتوية ؟".

(البُخاريُّ ومسلم)

Taking those who adopt monotheism out of Hell-fire

8. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "The inhabitants of Paradise will enter it and the inhabitants of Hell-fire will enter it, then Almighty Allah will say, 'Take out (of Hell-fire) whoever had in his heart (in worldly life) faith equal to the weight of a mustard seed.' So, they will go out of it and they will have become black then. After that they will be thrown into a river called "Life," and they will rise as a seed rises at the side of a torrent. Do you not see that it goes out then yellow and twisting[1]?" (Al-Bukhârî and Muslim)

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[1] i.e., they go out of Hell-fire happy with faces as bright as a seed when it rises at the side of a torrent. (Translator)

حَديثُ البطَاقَة وفَضْــلُ لاَ إِلَهَ إلاَّ الله

٩- عن عبد الله بن عمرو بن العاص - رضي الله عنهما - قال: قال رسول اللّــه ﷺ: "إن الله سَيُخَلِّص رجُلاً من أمَّتي على رءوس الخلائق يوم القــيامة، فَيَنْشُــرُ علــيه تسعةً وتسعين سجلاً، كلُّ سجلٍّ مثلَ مدِّ البَصـــر، ثم يقــول: أتُنْكِرُ من هذا شيئاً؟ أظَلَمَكَ كتبتي الحافظون؟ فـــيقول: لا يا رب. فيقول: أفلك عُذْرٌ؟ فيقول: لا يا رب. فيقول: بلى إن لك عندنا حسنةً فإنه لا ظُلْم عليك اليوم فتخرجُ بِطاقةٌ فيها: أشـــهدُ أن لا إلـــه إلا الله، وأشْهَدُ أن محمداً عبدُه ورسوله فيقول: احضـــر وَزْنَك. فيقول: يا ربِّ ما هذه البطاقةُ مع هذه السجلات؟ فقـــال: إنك لا تُظْلم، قال: فتوضع السجلاتُ في كفة، والبطاقَةُ في كفـــة فطاشـــت السجلات وثقلت البطاقة، فلا يثقل مع اسم الله شيءٌ". (الترمذي وابن ماجه وأحمد)

The virtue of "There is no god but Allah"

9. `Abdullâh Ibn `Amr Ibnul-`Âs, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah will select a man from my *Ummah* before creatures on the Day of Resurrection, and He will display to him ninety-nine records each of which will be as (long and wide as) the sight can reach. Then He will say, 'Do you deny anything from this? Were My guardian scribes unjust to you?' He will say, 'No, O my Lord.'

Allah will say, 'Do you have any excuse?' He will say, 'No, O my Lord.' Allah will say, 'Yes you have, for there is a good deed for you with Us, and on this Day you will not suffer from any injustice.' Then a card containing, 'I testify that there is no god but Allah, and I testify that Mu<u>h</u>ammad is His servant and Messenger,' will appear. Then Allah will say, 'Witness your scales.' He will say, 'O my Lord, what is this card (supposed to do) with these records?' Allah will say, 'No injustice will be done to you'.' He (the Prophet) continued, 'Then the records will be put on a scale and the card on the other scale, and the records will become light and the card heavy, as nothing is heavy (when compared) with the Name of Allah.'" (At-Tirmidhî, A<u>h</u>mad, and Ibn Mâjah)

سِعَةُ رَحْمَةِ اللهِ عَزَّ وَجَلَّ

١٠- عـــن أبي هريرة – رضي الله عنه – عن النبي ﷺ قال: "قال الله عزَّ وجل: سَبَقَتْ رَحْمَتِي غَضَبِي". (مسلم)

Allah's Mercy

10. Abû Hurayrah, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Allah, the Exalted in Might and the Ever-Majestic, said, 'My Mercy has surpassed My Anger.'" (Muslim)

تَحْذِيرُ المُقَنِّطِينَ مِنْ رَحْمَةِ اللَّهِ

١١- عـــن أبي سعيد الخدري – رضي الله عنه – عن النبي ﷺ قال: "كان في بني إسرائيل رجلٌ قتل تسعةً وتسعينَ إنْساناً ثم خرج يسأل فأتى

راهباً فسأله فقال لَه: هل من توبة؟ قال: لا فقتله، فجعل يسأل فقال له رجل: ائت قرية كذا وكـــذا فَأدْرَكَهُ الموتُ فَنَاءَ بصدره نحوها، فاختصـــمت فيه ملائكة الرَّحْمةِ وملائكةُ العَذَابِ، فأوحى الله إلى هذه أن تقَربي وأوحى الله إلى هذه أن تباعدي، وقال: قيسوا. فوجد إلى هذه أقرب بشبرٍ فَغُفِرَ له". (البخاري ومسلم)

Warning those who despair of Allah's Mercy

11. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Among the Children of Israel there was a man who killed ninety-nine persons. After that he went out to ask (whether he had any chance of repentance). Thus, he met a monk and said to him, 'Is there any (chance) for me to show repentance?' He answered in the negative so he killed him. He kept on inquiring and a man said to him, 'Go to such and such a village.' But he died, with his chest toward it. A dispute arose between the angels of mercy and the angels of punishment concerning him. Thereupon Allah ordered (the land) on one side to become nearer and (the land) on the other side to go farther. Then He said (to the angels), 'Measure (the distance between them).' (They) found that it was nearer to this land (of repentance) a hand's span, so he was forgiven." (Al-Bukhârî and Muslim)

فَضْلَ الخَوْفِ مِنَ الله

١٢- عـــن أبي هريـــرة – رضي الله عنه – أن رسول الله ﷺ قال: "قال رجـــلٌ لم يعمـــل خيراً قط: إذا مات فحرِّقوه واذروا نِصْفَه في البر ونِصْـــفَهُ في الـــبحر، فوالله لئن قدرَ الله عليه ليعذِّبنه عذاباً لا يعذبه أحـــداً من العالمين، فأمر الله البحرَ فجمع ما فيه وأمر البرَّ فجمع ما فيه، ثم قال: لم فعلتَ ؟ قال: من خشيتك وأنت أعلمُ، فغَفَرَ له".

(البُخاريُّ ومسلم والنَّسائي)

The virtue of fearing Allah

12. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "A man, who had not done any good deed, said (to his family) that if he died they should burn his (body) then throw one half of his (ashes) in the earth and the other half in the sea; for, (he said), if Allah captured him, He would surely punish him with a torment such as He had not inflicted on anyone among the worlds (i.e., mankind and jinns). Allah ordered the sea to gather what had been (thrown) in it and the earth to gather what had been (thrown) in it, then He said, 'Why did you do (that)?' He said, 'Out of fearing You, and You (already) know (that).' So, He forgave him."

(Al-Bukhârî, Muslim, and An-Nasâ'î)

فَضْلُ الذِّكْرِ والتَّقَرُّبِ إلى الله بصالحِ الأعْمَالِ

١٣- عـــن أبي هريرة – رضي الله عنه – قال: قال رسول الله ﷺ: "يقول الله تعالى: أنا عند ظن عبدي بي وأنا معه إذا ذكرني فإن ذكرني في نفســـه ذكـــرتُهُ في نفسي، وإن ذكرني في ملاءٍ ذكرتُهُ في ملاءٍ خير منهم، وإن تقرَّب إليَّ شبراً تقربتُ إليه ذراعاً، وإن تقرَّب إليَّ ذراعاً تقربت إليه باعاً، وإن أتاني يمشي أتيته هَرْوَلَةً".

(البخاري ومسلم والترمذي وابن ماجه)

Remembering Allah and drawing near to Him

13. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Almighty Allah says, 'I am as My servant thinks I am,[1] and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; and if he remembers Me in a gathering, I remember him in a gathering better than it. If he draws near to Me a hand's span, I draw near to him an arm's length; if he draws near to Me an arm's length, I draw near to him a fathom's length; and if he comes to Me walking, I go to him with haste.'"

(Al-Bukhârî, Muslim, At-Tirmidhî, and Ibn Mâjah)

[1] According to a version of Ahmad: "...If he expects good then he will receive good, and if he expects evil then he will receive evil..."

١٤- عـــن معقـــل بن يسار - رضي الله عنه - قال: قال رسول الله ﷺ: "يقولُ ربُّكم تبارك وتعالى: يا بنَ آدمَ تَفرَّغْ لعبادتي أملأْ قلبَك غنىً، وأمـــلأْ يديك رزقاً، يا بن آدم لا تباعد مني فأمْلأْ قَلْبَك فَقْراً، وأملأْ يديك شُغْلاً". (الحاكم)

14. Ma`qil Ibn Yasâr, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Your Lord, Blessed and Glorified be He, says, 'O son of Adam, devote yourself to worshiping Me and I shall fill your heart with contentment and your hands with provision. O son of Adam, do not go away from Me, for, (if you do), I shall fill your heart with poverty (and neediness) and your hands with occupation[1].'"

(Al-Hâkim)

فَضْلُ الذِّكْرِ ومُجالسَةِ الصَّالحينَ

١٥- عن أبي هريرة – رضي الله عنه - قال: قال رسول الله ﷺ: "إن لله ملائكـــة يطوفون في الطُرق يلتمسون أهْلَ الذِّكر، فإذا وجدوا قوماً يذكرون الله تنادوا: هلموا إلى حاجتكم" قال: "فيحفونهم بأجنحتهم إلى السماء الدنيا" قال: "فيسألهم ربهم عز وجل - وهو أعلم منهم - ما يَقُولُ عبادي ؟" قال: "تقول: يُسبِّحونك ويُكبِّرُونك ويحمدونك

[1] i.e., I shall make you busy doing things that will not satisfy you. (Translator)

ويُمَجِّدُونك" قال: "فيقول: هل رَأَوْني ؟" قال: "يقولون: لا والله ما رأوك" قـــال: "فيقول: كيف لو رأوني ؟" قال: "يقولون: لو رأوك كانوا أشد لك عبادةً، وأشد لك تمجيداً، وأكثر لك تسبيحاً" قال: "يقـــول: فمـــا يســـألوني ؟" قال: "يقولون: يسألونك الجنَّة" قال: "يقـــول: وهل رأوها ؟" قال: "يقولون: لا والله يا رب ما رَأَوها" قال: "فيقول: كيف لو أنهم رأوها ؟" قال: "يقولون: لو أنهم رأوها كـــانوا أشدَّ عليها حرصاً، وأشدَّ لها طلباً، وأعظم فيها رغبةً، قال: فمـــم يَـــتَعوَّذُون ؟" قال: "يقولون: من النار" قال: "يقول: وهل رَأَوْها" قال: "فيقولون: لا والله يا رب ما رأوها، يقول: فكيف لو رأوهـــا؟" قال: "يقولون: لو رأوها كانوا أشد منها فراراً وأشدَّ لها مخافة" قال: "يقول: فأشْهِدُكم أني قد غَفَرتُ لهم" قال: "يقول مَلَكٌ من الملائكة: فيهم فلانٌ ليس منهم إنما جاء لحاجة، قال: هم الجلساء لا يشقى جَليسُهم". (البخاري)

Remembering Allah and accompanying the righteous

15. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah has angels who wander in the paths (of people) searching for those who remember Allah. When they find some people remembering Allah, they call upon one another (saying), 'Come to (fulfill) your need!' Then they

surround them with their wings up to the nearest heaven (i.e., the first heaven). Then their Lord, the Exalted in Might and the Ever-Majestic, asks them, although He knows best, 'What are My servants saying?' The angels say, 'They are declaring Your Glory, saying that You are the Greatest, praising You, and glorifying You.' He says, 'Have they ever seen Me?' They say, 'No, by Allah! They have never seen You.' He says, 'So, what if they were to see Me?' The angels say, 'Had they seen You, they would have been more enthusiastic in worshiping You, more fervent in glorifying You, and more dedicated to declaring Your Glory.' He then says, 'What are they asking Me for?' They say, 'They are asking You for Paradise.' He says, 'Have they ever seen it?' They say, 'No, by Allah, O our Lord, they have never seen it.' He says, 'So, what if they were to see it?' The angels say, 'Had they seen it, they would have shown more keenness to (be admitted to) it, more eagerness to seek it, and more yearning for it.' Then Allah says, 'And from what are they seeking refuge?' The angels say, 'From Hellfire.' Allah says, 'Have they ever seen it?' They say, 'No, by Allah, O our Lord, they have never seen it.' Allah says, 'What if they were to see it?' They say, 'Had they seen it, they would have fled from it more eagerly and feared it (much) more.' Thereupon Allah says, 'Therefore I call you to witness that I have forgiven them.' One of the angels then says, 'Among them there is so and so who is not one of them, as he has come for some (other) purpose.' Allah says, 'They are such persons with whom whoever sits is not to be miserable.'" (Al-Bukhârî)

الحَثُّ عَلَى دَوَامِ التَّوْبَةِ والاسْتِغْفَارِ

١٦- عـــن أبي هريرة – رضي الله عنه - قال: سمعت رسول الله ﷺ قال: "إن عبداً أصاب ذنباً – وربما قال: أذنب ذنباً - فقال: ربِّ أذنبتُ ذنباً – وربما قَال: أصبت - فاغفر فقال ربُّه: أعَلِمَ عَبْدي أنَّ لَه رباً يَغْفِرُ الذنب ويأخذ به ؟ غفرتُ لعبدي – ثم مَكَثَ ما شاء الله، ثم أصاب ذنْباً أو أذنب ذنباً - فقال: رب أذنبتُ – أو أصبتُ - آخر فاغْفِـــرْه. فقـــال: أعلم عبدي أن لَه ربّاً يغفر الذنب ويأخذ به ؟ غفـــرت لعـــبدي. ثم مكث ما شاء الله ثم أذنب ذنباً – وربما قال: أصـــاب ذنباً - فقال: ربِّ أصبت – أو أذنبت - آخر فاغفره لي. فقال: أعَلِم عبدي أن لَه رباً يَغْفِرُ الذنب ويأخذ به ؟ غفرت لعبدي ثلاثاً فليعمل ما شاء". (البُخاريُّ ومسلم)

Showing repentance and asking for forgiveness

16. Abû Hurayrah, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'A servant of Allah committed a sin then said, 'O my Lord, I have committed a sin, so (please) forgive (me).' His Lord said, 'Is My servant aware that he has a Lord Who forgives sins and punishes for them? I have forgiven My servant.' Then he remained (without sins) as long as Allah wished then committed a sin and said, 'O my Lord, I have committed another (sin), so (please) forgive it.' His (Lord) said, 'Is My servant aware that he

has a Lord Who forgives sins and punishes for them? I have forgiven My servant.' Then he remained (without sins) as long as Allah wished then committed a sin and said, 'O my Lord, I have committed another (sin), so (please) forgive it for me.' His (Lord) said, 'Is My servant aware that he has a Lord Who forgives sins and punishes for them? I have forgiven My servant,' (repeating it) three times, 'so let him do as he likes.'"

(Al-Bukhârî and Muslim)

١٧- عن أبي سعيد الخدري – رضي الله عنه – قال: سمعت رسول الله ﷺ قال: "إنَّ إبليسَ قال لربه: بعزتك وجلالك لا أبْرَحُ أغوي بني آدم ما دامت الأرْواحُ فيهم، فقال الله، فبعزتي وجلالي لا أبْرَحُ أغْفر لهم ما استغفروني". (أحمد)

17. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'Iblîs (Satan) said to his Lord, 'By Your Might and Your Majesty, I will keep seducing Your servants as long as (their) souls are in their (bodies).' Allah said, 'By My Might and My Majesty, I will keep forgiving them as long as they ask Me for forgiveness.'" (Ahmad)

مَنْ أَحَبَ لِقَاءَ اللّهِ أَحَبَ اللّهُ لِقَاءَهُ

١٨- عن أبي هريرة – رضي الله عنه – أن رسول الله ﷺ قال: "قال الله: إذَا أحَبَ عبدي لقائي أحببتُ لقاءَهُ، وإذَا كَره لقائي كرهتُ لقاءَهُ". (البُخاريُّ)

Allah loves to meet whoever loves to meet Him

18. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah said, 'If My servant loves to meet Me, I love to meet him; and if he hates to meet Me, I hate to meet him.'" (Al-Bukhârî)

عَلَامَةُ حُبِّ اللَّهِ لِلْعَبْدِ

١٩- عن أبي هريرة – رضي الله عنه - قَال : قَال رسول الله ﷺ: "إن الله إذا أحـــب عـــبداً دعا جبريل فقال: إني أحب فلاناً فأحبه". قَال: "فيحبه جبريل، ثم ينادي في السماء فيقول: إن الله يحب فلاناً فأحبوه فيحـــبه أهـــل السماء" قَال: "ثم يوضع لَه القبول في الأرض، وإذا أبغـــض عـــبداً دعا جبريل فيقول: إني أبغض فلاناً فأبغضه" قَال: "فيبغضـــه جـــبريل ثم يـــنادي في أهل السماء إن الله يبغض فلاناً فأبغضوه" قال: "فيبغضونه ثم توضع لَه البغضاء في الأرض". (مسلم)

The sign of Allah's love for His servant

19. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'When Allah loves a servant, he calls upon Jibrîl (Gabriel) and says, 'I love so and so, so love him.' Hence Jibrîl loves him. Then he announces (it) in the heavens, saying, 'Allah loves so and so, so love him.' Hence the inhabitants of the heavens love him, then he is doomed

to be (loved and thus) approved of in the earth. And when He detests a servant, He calls upon Jibrîl and says, 'I detest so and so, so detest him.' Hence Jibrîl detests him. Then he announces (it) in the heavens, saying, 'Allah detests so and so, so detest him.' Hence the inhabi-tants of the heavens detest him, then he is doomed to be detested in the earth.'" (Muslim)

الحثُّ على الوُدِّ والتَّراحُم بَيْنَ المُسْلِمين

٢٠- عن أبي هريرة – رضي الله عنه - قال: قال رسول الله ﷺ: "إن الله عـــز وجل يقول يومَ القيامة: يا بن آدمَ مَرضتُ فلم تَعُدْني قال: يا رب كيف أعُودُكَ ؟ وأنت ربُّ العالمين. قال: أما عَلِمْتَ أن عبدي فلاناً مرضَ فلم تَعُدْهُ. أما عَلمت أنك لو عُدْتَهُ لوجدتني عنده ؟ يا بن آدم استطعمتُك فلم تطعمْنِي. قال: يا رب وكيف أُطْعِمُك وأنتَ ربُّ العـــالمين ؟ قـــال: أما علمت أنه استَطْعَمَك عبدي فلانٌ فلم تُطْعِمْهُ، أما عَلِمْتَ أنك لو أطْعَمْتَه لَوَجَدْتَ ذلكَ عِنْدي ؟ يا بن آدم استَسْـــقَيْتُك فـــلم تَسْقِنِي. قال: يا ربِّ كيف أسْقيك وأنت ربُّ العالمين ؟ قال: استسقاك عبدي فلانٌ فلم تَسْقِه أما لو سَقَيْتَهُ وجدت ذلك عندي". (مسلم)

The Muslims' love for and mercy toward one another

20. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah,

the Exalted in Might and the Ever-Majestic, will say on the Day of Resurrection, 'O son of Adam, I was ill and you did not visit me.' He will say, 'O my Lord, how would I visit You when You are the Lord of the worlds?' Allah will say, 'Did you not know that My servant so and so had fallen ill and you did not visit him? Did you not know that if you had visited him you would have found Me with him? O son of Adam, I asked you for food but you did not give Me any.' The man will say, 'O My Lord, how would I feed You when You are the Lord of the worlds?' Allah will say, 'Did you not know that My servant so and so asked you for food but you did not feed him? Did you not know that if you had fed him you would have found (a reward for) that with Me? O son of Adam, I asked you to give Me (water) to drink but you did not give Me any.' The man will say, 'O My Lord, how would I give You (water) to drink when You are the Lord of the worlds?' Allah will say, 'My servant so and so asked you to give him (water) to drink but you did not give him any. Did you not know that if you had given him (water) to drink you would have found (a reward for) that with Me?'" (Muslim)

فَضْلُ شَهَادَةِ الجيرانِ الأَقْرَبِينَ وثَنائِهِمْ

٢١- عـــن أنـــس – رضـــي الله عنه – أن النبي ﷺ قال: "ما من مسلم يَمـــوتُ فيشهدُ له أربعةُ أهلِ أبياتٍ من جيرانه الأدنين إلا قال: قد قَبِلْتُ عِلْمَكُم فيه وغفرتُ له ما لا تَعْلَمون". (أحمد)

The testimony of a Muslim's neighbors to his advantage

21. Anas, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "No Muslim dies, having four of the households from among his nearest neighbors testify (to his righteousness), but He (Allah) says, 'I have accepted what you know (of good) about him, and I have forgiven for him what you do not know (of evil)'" (Ahmad)

سَتْرُ الله علَى المؤمنِ في الدُّنْيَا والآخرةِ

٢٢- عــن صــفوان بن محرز المازني ، قال : بينما أنا أمشي مع بن عمر – رضي الله عنهما – آخذ بيده إذا عرض رجل فقال: كيف سمعت رسول الله ﷺ في الـنجوى ؟ فقال: سمعت رسول الله ﷺ يقول: "إن الله يـدني المؤمن فيضع عليه كَنَفَهُ ويسْتُره، فيقول: أتعرفُ ذنب كذا أتعرف ذنب كذا ؟ فيقول: نعم أي ربِّ حتى إذا قرَّره بذنوبه ورأى في نفسه أنه هلك قالَ: سترتُها عليك في الدنيا وأنا أغفرُها لكَ اليوم، فيُعطى كتاب حسناته، وأما الكافر والمنافقون فيقولُ الأشهادُ: هؤلاء الذين كذبوا على ربهم ألا لعنة الله على الظالمين".(البُخاريُّ ومسلم)

Allah shelters the believer in this word and the next

22. Safwân Ibn Muhriz Al-Mâzinî narrated, "While I was walking with Ibn `Umar, may Allah be satisfied

with him, and holding his hand, a man came and said, 'What did you hear the Messenger of Allah (PBUH) saying regarding *an-najwâ* (private talk)?' He said, 'I heard the Messenger of Allah (PBUH) saying, 'Allah will bring the believer close to Him (on the Day of Resurrection) and put him in His shelter, cover him (away from the others), and say, 'Do you know such and such a sin and such and such a sin?' He will reply (to each question, saying), 'Yes, O my Lord.' When Allah makes him confess (all) his sins, and he thus believes that he deserves chastisement, He will say, 'I kept them secret from people in worldly life, and I forgive them for you today.' Then he will be given his record of good deeds. As for the disbelievers and hypocrites, witnesses will say, 'Those are the ones who lied to their Lord. Damned be the wrongdoers.'" (Al-Bukhârî and Muslim)

فَضْلُ المؤْمِنِينَ

٢٣- عـــن أبي هريرة – رضي الله عنه – عن النبي ﷺ قال: "قال الله عز وجلّ: إن المؤمنَ عندي بمنزلة كل خير يحمدني وأنا أنزعُ نفْسَه من بين جَنْبَيْه". (أحمد)

The superiority of the believers

23. Abû Hurayrah, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Allah, the Exalted in Might and the Ever-Majestic, said, 'The believer, in My sight, is (as valuable) as all goodness. He praises Me (though) I take away his soul from between his two sides.'" (Ahmad)

فَضْلُ مَنْ أَنْظَرَ مُعْسِراً وَتَجاوَزَ عَنْهُ

٢٤- عـــن حذيفـــة – رضي الله عنه - قال: قال رسول الله ﷺ: "تَلَقَّتِ الملائكةُ روح رجل ممن كانَ قَبْلَكم فقالوا: أعَمِلْتَ من الخير شيئاً ؟ قال: لا، قالوا تَذَكَّرْ. قالَ: كنتُ أدَاين الناسَ فآمرُ فتياني أن يُنْظِروا المُعْسِرَ ويتجوزُوا عَن المُوسِرِ قال: قال الله عزَّ وجلَّ: تجوَّزُوا عنهُ".

(البخاري ومسلم)

Respiting and overlooking an insolvent person

24. Hudhayfah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'The angels received the soul of a man from among those who were before you, and they said, 'Have you ever done any good deed?' He answered in the negative and they said, 'Remember!' He said, 'I would advance (money) to people yet I would order my boys to respite the insolent and overlook the well-off.' Allah, the Exalted in Might and the Ever-Majestic, said, 'Overlook him.'"

(Al-Bukhârî and Muslim)

فَضْلُ الحُبِّ فِي الله

٢٥- عـــن أبي هريرة – رضي الله عنه - أن رسول الله ﷺ قال: "إن الله يقـــول يَومَ القيامة أيْن المتحابُّونَ بجلالي اليومَ أظِلُّهم في ظلي يومَ لا ظِلَّ إلا ظِلِّي". (مسلم)

The virtue of loving for the sake of Allah

25. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah will say on the Day of Resurrection, 'Where are those who love one another for My Majesty? Today I shelter them in My Shade on the Day when there is no shade but Mine.'" (Muslim)

٢٦- عــن أبي مسلم الخولاني عن معاذ ابن جبل – رضي الله عنه – قال: سمعت رسول الله ﷺ يحكي عن ربه يقول: "المتحابون في الله على منابر مــن نــور في ظِل العرش يوم لا ظل إلا ظله" قال: فخرجت حتى لقيــت عبادة بن الصامت فذكرت لَه حديث معاذ بن جبل فقال: سمعت رسول الله ﷺ يحكي عن ربه عز وجل يقول: "حقت مَحَبَّتي للمــتحابين فيَّ، وحقّــت محــبتي للمتزاورين فيَّ، وحقّت مَحَبَّتي للمتزاورين فيَّ، والمتحابون في الله على منابر من نور في ظل العرش يوم لا ظل إلا ظله". (أحمد)

26. Abû Muslim Al-Khawlânî said that Mu`âdh Ibn Jabal, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) relating (words) from his Lord, saying, 'Those who love one another for the sake of Allah will be on stands of light in the shade of the Throne on the Day when there will be no shade but His.'" He (Abû Muslim) said, "I went out and met `Ubâdah Ibnus-Sâmit and mentioned to him the *hadîth* (I had heard) from Mu`âdh Ibn Jabal. He said, 'I heard

the Messenger of Allah (PBUH) relating (words) from his Lord, the Exalted in Might and the Ever-Majestic,, Who says, 'It is certain that I love those who love one another for My sake, it is certain that I love those who spend on one another for My sake, and it is certain that I love those who visit one another for My sake. And, those who love one another for the sake of Allah will be on stands of light in the shade of the Throne on the Day when there will be no shade but His.'" (Ahmad)

٢٧- عـــن معـــاذ بن جبل – رضي الله عنه – قال: سمعت رسول الله ﷺ يقـــول: "قـــال الله عز وجل: المتحابُّون في جَلالي لهم مَنَابِرُ من نورٍ يَغْبِطُهُمُ النبيُّون والشهداءُ". (الترمذي)

27. Mu`âdh Ibn Jabal, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'Allah, the Exalted in Might and the Ever-Majestic, said, 'Those who love one another for the sake of My Majesty will have stands of light (and) Prophets and martyrs will rejoice at their (position).'"

(At-Tirmidhî)

حُفَّتِ الجنَّةُ بِالمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ

٢٨- عـــن أبي هريرة – رضي الله عنه – أن رسول الله ﷺ قال: "لما خلق الله الجنة قال لجبريل: اذهب فانظر إليها. فذهب فنظر إليها ثم جاء فقـــال: أي ربِّ وعـــزتكَ لا يســـمعُ بها أحدٌ إلا دخلها،ثم حفَّها بالمكـــاره ثم قال: يا جبريلُ اذهب فانظر إليها، فذهبَ فنظرَ إليها ثم

جاء، فقال: أي ربِّ وعزتك لقد خشيتُ أن لا يدخلها أحدٌ، قال: فـــلما خلق الله النار قال: يا جبريل اذهب فانظر إليها، فذهب فنظر إلـــيها ثم جاء، فقال: أي ربِّ وعزتك لا يسمع بها أحدٌ فيدخلها، فحفَّها بالشهوات ثم قال: يا جبريل اذهب فانظر إليها فذهب فنظر إليها ثم جاء فقال: أي ربِّ وعزتكَ لقد خشيتُ أن لا يبقى أحدٌ إلا دخلها". (أبو داود والترمذي والنَّسائي وأحمد)

Paradise is surrounded by hardships and Hell-fire by desires

28. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "When Allah created Paradise, He said to Jibrîl (Gabriel), 'Go and look at it.' He went and looked at it then came back and said, 'O my Lord, by Your Might, no one hears of it without (wishing) to enter it.' Then He sur-rounded it with hardships and said, 'O Jibrîl, go and look at it (again).' He went and looked at it then came back and said, 'O my Lord, by Your Might, I am afraid that no one will enter it.' And when Allah created Hell-fire, He said to Jibrîl, 'Go and look at it.' He went and looked at it then came back and said, 'O my Lord, by Your Might, no one hears of it without (wishing) not to enter it.' Allah surrounded it with desires then said, 'O Jibrîl, go and look at it (again).' He went and looked at it then came back and said, 'O my Lord, by Your Might, I am afraid that no one will be exempted from entering it.'" (Abû Dâwûd, At-Tirmidhî, An-Nasâ'î, and Ahmad)

بيَانُ بَعْضِ ما أعَدَّهُ الله لعبادِهِ الصَّالحِينَ

٢٩- عن أبي هريرة – رضي الله عنه – عن رسول الله ﷺ قال: "قال الله تبارك وتعالى: أعددتُ لعبادي الصالحين ما لا عينٌ رأت ولا أذنٌ سمعت ولا خطر على قلب بشر". (البُخاريُّ ومسلم)

Some of what Allah has prepared for His righteous servants

29. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah, Blessed and Glorified be He, said, 'I have prepared for My righteous servants what no eye has ever seen, what no ear has ever heard, and what no human mind has ever envisaged.'"

(Al-Bukhârî and Muslim)

رضْوَانُ الله عَلَى أهْلِ الجنَّةِ

٣٠- عن أبي سعيد الخدري – رضي الله عنه – قال: قال رسول الله ﷺ: "إن الله يقول لأهل الجنة: يا أهل الجنة، فيقولون: لَبَّيك ربنا وسعديك والخير في يديك، فيقول: هل رضيتم ؟ فيقولون: وما لنا لا نرضى يا رب، وقد أعطيتنا ما لم تعط أحداً من خلقك، فيقول: ألا أعطيكم أفضل من ذلك ؟ فيقولون: يا رب وأي شيء أفضل من ذلك ؟ فيقول: أحلُّ عليكم رضواني فلا أسْخَطُ عليكم بَعْدَهُ أبداً". (البُخاريُّ ومسلم)

Allah's satisfaction with the inhabitants of Paradise

30. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah will say to the inhabitants of Paradise, 'O inhabitants of Paradise!' They will say, 'Here we are, O our Lord, always at You service. We obey Your commands and goodness is in Your Hands.' He will then say, 'Are you satisfied?' They will say, 'Why should we not be satisfied, O our Lord, while You have granted us what You have not granted any of Your creatures?' He will then say, 'Shall I grant you (something) better than this?' They will say, 'What could be better than this?' Allah will say, 'To bestow My Satisfaction on you (so much) that I shall never be angry with you after that.'"

(Al-Bukhârî and Muslim)

٣١- عــن جابر- رضي الله عنه - قال: قال رسول الله ﷺ: "إذا دخلَ أهل الجنة الجنةَ قال الله جلّ وعَلا: أتشتهون شيئاً ؟ قالوا: ربنا وما فوق ما أعطيتنا ؟ فيقول: بل رِضاي أكبر". (ابن حبان)

31. Jâbir, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'When the inhabitants of Paradise enter it, Allah, Glorified and Exalted be He, will say, 'Do you desire anything?' They will say, 'O our Lord, what could be greater than what You have granted us?' He will then say, '(Surely) there is: My Satisfaction is greater.'" (Ibn Hibbân)

آخرُ أهْلِ الجنَّةِ دُخُولاً الجنَّة

٣٢- عن عبد الله - رضي الله عنه - قال: قال النبي ﷺ: "إني لأعلمُ آخرَ أهل النار خروجاً منها وآخرَ أهلِ الجنةِ دُخولاً: رجلٌ يخرج من النار حبواً فيقول الله: اذهب فادخل الجنة فيأتيها، فيخيلُ إليه أنها مَلأى، فيرجع فيقول: يا ربِّ وجدتُها مَلأى فيقول: اذهب فادخل الجنة فيأتيها، فيخيَل إليه أنها ملأى فيرجع فيقول: يا ربِّ وجدتُها ملأى، فيقول: اذهب فادخل الجنة فإن لك مثل الدنيا وعشرةَ أمثالها - أو إن لك مثل عشرة أمثالِ الدُّنيا - فيقول: تسخر مني أو تضحك مني وأنت الملك". فلقد رأيتُ رسول الله ﷺ ضحك حتى بدت نواجذه، وكان يقال: ذلك أدنى أهل الجنَّةِ منزلةً. (البُخاريُّ ومسلم)

The last person who will enter Paradise

32. `Abdullâh, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "I certainly know the last person from among the inhabitants of Hell-fire who will leave it and (he is) the last person from among the inhabitants of Paradise who will enter it. (He is) a man who will come out of Hell-fire crawling, and Allah will say (to him), 'Go and enter Paradise.' He will go to it, and he will imagine that it is full, so he will go back and say, 'O my Lord, I have found it full.' Allah will say, 'Go and enter Paradise.' He will go to it, and he will imagine that it is full, so he will go back and say, 'O my Lord, I have found it full.' Allah will say, 'Go and

enter Paradise, for you will have what equals the world ten times.' He will say, 'Do you mock at me though You are the King?'" (Then the narrator said,) "I definitely saw the Messenger of Allah (PBUH) smiling until his molars were visible. And, it was said, 'That (man) will be of the humblest position among the inhabitants of Paradise." (Al-Bukhârî and Muslim)

٣٣- عن ابن مسعود – رضي الله عنه – أن رسول الله ﷺ قال: "آخِرُ من يدخل الجنة رجلٌ فهو يمشي مرةً، ويكبُو مرةً، وتسفعه النارُ مرةً، فإذا ما جاوزها التفت إليها، فقال: تبارك الذي نجاني مِنْكِ لقد أعطاني الله شيئاً ما أعطاه أحداً من الأولين والآخرين. فترفعُ لَه شجرةٌ فيقول: أي ربِّ أدْنِني من هذه الشجرة فلأستظل بظلها وأشرب من مائِها، فيقول الله عز وجل: يا بن آدم لعلّي إن أعطيتُكها سألتني غيرها فيقول: لا يا ربِّ ويعاهده أن لا يسأله غيرها وربه يعذُرُه، لأنه يرى ما لا صبر لَه عليه، فيدنيه منها فيستظل بظلها ويشرَبُ من مائها، ثم تُرفع لَه شجرةٌ هي أحسن من الأولى فيقول: أي ربِّ أدنني من هذه لأشرب من مائها وأستظل بظلها لا أسألك غيرها، فيقول: يا بن آدم ألم تعاهدني أن لا تسألني غيرها ؟ فيقول: لعلي إن أدنيتُك منها تسألني غيرها فيعاهده أن لا يسأله غيرها وربه يعذره، لأنه يرى ما لا صبر له عليه، فيدنيه منها فيستظل

بظـــلها ويشـــرَبُ من مائها، ثم تُرفع لَه شجرةٌ عند باب الجنَّة هي أحســـن مـــن الأولين، فيقول: أي ربِّ ؟ أدْنني من هذه لأستظل بظلها وأشرب من مائها لا أسألك غيرها وربه يعذره، لأنه يرى ما لا صـــبر لَـــه عليه فيدنيه منها، فإذا أدناه منها فيسمع أصوات أهل الجنة فيقول: أي ربِّ أدْخلنيها، فيقول: يا بن آدم ما يَصْريني منك ؟ أيرضيك أن أعطيك الدنيا ومِثلَهَا معها ؟ قال: يا ربِّ أتستهزئ مني وأنـــت رَبُّ العـــالمين". فضحك ابن مسعود فقال: ألا تسألوني مم أضـــحك ؟ فقالوا: مم تضحك ؟ قال: هكذا ضحك رسول الله ﷺ فقـــالوا: ممن تضحك يا رسول الله ؟ قال: "من ضحك رب العالمين حين قال: أتستهزئ مني وأنتَ ربُّ العالمين فيقول: إني لا أستهزئ منك ولكن على ما أشاء قادر".(مسلم)

33. Ibn Mas`ûd, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "The last person who will enter Paradise will be a man who will walk for some time, slip for some time, and Hell-fire will catch him for some other time. When he surpasses it, he will turn toward it and say, 'Blessed is the One Who has saved me from you! Indeed, Allah has given me what He has not given any one of those of old or those of later times!' Then a tree will be raised for him and he will then say, 'O my Lord, let me approach this tree so that I can shade myself under its shade and drink from its water.' Allah, the Exalted in Might and the Ever-

Majestic, will say, 'O son Adam, perhaps you will ask Me for something else if I grant you this.' He will say, 'No, my Lord,' and he will promise Him that he will not ask Him for anything else and his Lord will excuse him because he will be seeing things before which he will lose patience. Then Allah will let him approach it and he will shade himself under its shade and drink from its water. Then another tree, which is better than the first one, will be raised for him. He will say, 'O my Lord, let me approach this tree so that I can drink from its water and shade myself under its shade, and I will not ask You for anything else.' Allah will say, 'O son of Adam, have you not promised Me that you would not ask Me for anything else?' Then Allah will say, 'Perhaps you will ask Me for something else if I grant you this.' He will promise Him that he will not ask Him for anything else and his Lord will excuse him because he will be seeing things before which he will lose patience. Then He will let him approach it and he will shade himself under its shade and drink from its water. Then another tree, which is better than the first two, will be raised for him at the gate of Paradise. He will say, 'O my Lord, let me approach this tree so that I can drink from its water and shade myself under its shade, and I will not ask You for anything else.' His Lord will excuse him because he will be seeing things before which he will lose patience. Then He will let him approach it where he will hear the sounds of the inhabitants of Paradise and then say, 'O my Lord, let me enter it.' He will say, 'O son of Adam, what can make you stop asking Me (for more things)? Will you be satisfied if I give you (what equals) the world and the like of it along with it?' He will say, 'O my Lord, do You mock at me though You are the Lord of

the worlds?'" Thereupon, Ibn Mas`ûd smiled and said, 'Will you not ask me why I am smiling?' They (the listeners) said, 'Why are you smiling.' He said, 'That was how the Messenger of Allah (PBUH) smiled, so they (the listeners) said, 'Why are you smiling, O Messenger of Allah?' He said, '(Because) the Lord of the worlds will smile when he (the man) says, 'Do you mock at me though You are the Lord of the worlds?' Allah will then say, 'I do not mock at you, but I have power to do whatever I will.'" (Muslim)

فَضْلُ الشُّهَدَاءِ

٣٤- عن مسروق قال: سألنا عبد الله (هو ابن مسعود - رضي الله عنه -) عن هذه الآية ﴿ولا تَحْسَبَنَّ الذين قتلوا في سبيلِ الله أمواتاً بل أحياءٌ عند ربهم يرزقون﴾ قال: أما إنا قد سألنا عن ذلك فقال رسول الله ﷺ: "أرْواحهم فِي جوفِ طير خُضْرٍ لها قناديلُ معلَّقةٌ بالعرشِ تَسْرَحُ من الجنَّةِ حَيثُ شَاءت ثم تأوي إلى تلك القناديل فاطلع إليهم ربُّهم اطِّلاعةً فقال: هل تَشْتَهون شيئاً قالوا: أيُّ شيءٍ نشتهي ؟ ونحن نسرحُ من الجنة حيث شِئْنَا، ففعل ذلك بهم ثلاثَ مرات، فلما رأوا أنهم لن يُتْركوا من أن يُسْألوا قالوا: يا رب نريد أن تَرُدَّ أرواحنا في أجسادنا حتى نُقْتَل في سبيلك مرةً أخرى، فلما رأى أن ليس لَهُمْ حاجَةٌ تُركوا". (مسلم والترمذي وابن ماجه)

The superiority of martyrs

34. Masrûq said, "We asked `Abdullâh (meaning Ibn Mas`ûd) about this verse, '*Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.*'[1] He said, 'We asked the Messenger of Allah (PBUH) about that and he said, 'Their souls are in the bellies of green birds that have lanterns suspended to the Throne. They wander (freely) in Paradise wherever they want then seek shelter with those lanterns. Their Lord had a look at them and said, 'Do you wish for anything?' They said, 'What would we wish for while we roam in Paradise wherever we want?' Allah did that with them three times. When they realized that they would not be spared from asking (for something), they said, 'O our Lord, we would like to have our souls restored in our bodies so that we may be killed again in Your Cause.' As He saw that they were not in need of anything, they were let alone.'" (Muslim, At-Tirmidhî, and Ibn Mâjah)

٣٥- عـــن أنـــس – رضـــي الله عنه – قال: قال رسول الله ﷺ: "يؤتى بالرجلِ من أهلِ الجنة فيقولُ الله عزَّ وجلَّ: يا بن آدم كيف وجدت منزلـــك ؟ فـــيقول: أي رب خير منزل فيقول: سل وتمن فيقول: أسألك أن تردني إلى الدنيا فأقتل في سبيلك عشر مرات، لما يرى من فضل الشهادة". (النسائي وأحمد والحاكم)

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[1] *Qur'ân*: 3: 169.

35. Anas, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, '(Every) one of the inhabitants of Paradise will be brought up and Allah, the Exalted in Might and the Ever-Majestic, will say, 'O son of Adam, how have you found your position?' He will say, 'O my Lord, (it is) the best of positions.' Allah will say, 'Ask and wish (for something).' He will say, 'I (hopefully) ask that You return me to worldly life so that I may be killed ten times in Your Cause,' because of what he has observed of the virtue of being a martyr."

(An-Nasâ'î, Ahmad, and Al-Hâkim)

٣٦- عن ابن عمر - رضي الله عنهما - عن النبي ﷺ فيما يحكي عن ربه تبارك وتعالى قال: "أيما عبد من عبادي خَرَجَ مجاهداً في سبيلي ابتغاء مرضاتي ضمنت له أن أرجعه بما أصاب من أجرٍ وغنيمةٍ وإن قبضته أن أغْفِرَ له وأرحمه وأدخله الجنَّةَ". (أحمد والنَّسائي)

36. Ibn `Umar, may Allah be satisfied with him, narrated that the Prophet (PBUH) related that his Lord, Blessed and Glorified be He, said, "Whenever a servant of Mine proceeds on *jihâd* in My Cause seeking My satisfaction, I guarantee that I will let him return with what he has got of rewards and spoils; and (I also guarantee that) if I take his soul, I will forgive him, have mercy upon him, and admit him to Paradise."

(Ahmad and An-Nasâ'î)

سَبَبُ نُزُولِ قَوْلِ اللهِ تَعَالَى:
﴿وَلا تَحْسَبَنَّ الذينَ قُتِلُوا فِي سَبِيلِ اللهِ أَمْوَاتاً بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُون﴾

٣٧- عـــن ابن عباس – رضي الله عنهما - قال: قال رسول الله ﷺ: "لما أصيب إخوانكم بأُحُدٍ جعل الله أرواحهم في جوْف طير خُضْرٍ تَردُ أنْهـــارَ الجنة ، تأكل من ثمارها، وتأوي إلى قناديل من ذهب معلقة في ظل العرش، فلما وجدوا طيب مأكلهم ومشربهم ومقيلهم، قالوا: مـــن يُبَلِّغُ إخواننا عنا أنا أحياء في الجنة نُرزق لئلا يزهدوا في الجهاد ولا يـــنكلوا عند الحرب ؟ فقال الله سبحانه: أنا أبلغهم عنكم قال: فأنزل الله ﴿ولا تحسبن الذين قتلوا في سبيل الله ...﴾ إلى آخر الآية".

(أبو داود وأحمد)

The occasion of the verse: "*Think not of those who are killed in the Way of Allah as dead...*"[1]

37. Ibn `Abbâs, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'When your brothers were martyred in (the Battle of) Uhud, Allah put their souls in the bellies of green birds that would visit the rivers of Paradise, eat from its fruits, and seek shelter with golden lanterns suspended to the shade of the Throne. When they felt the goodness of

[1] *Qur'ân*: 3: 169.

their food, drink, and shelter, they said, 'Who would tell our brothers that we are alive in Paradise where we have (such) provision so that they may not neglect *jihâd* or refuse (to fight) when they are to fight?' Allah, Glory be to Him, said, 'I will tell them for you.' Then Allah revealed, '*Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.*'" (Abû Dâwûd and Ahmad)

نَعِيمُ الدُّنْيَا وَبُؤْسُهَا فِي الآخِرَةِ

٣٨- عـن أنس – رضي الله عنه – أن رسول الله ﷺ قال: "يؤتى بأشد الـناس كان بلاءً في الدنيا من أهل الجنة فيقول: اصبغوه صبغة في الجـنة فيصـبغونه فيها صبغة، فيقول الله عز وجل: يا ابن آدم هل رأيتَ بُؤْساً قَطْ. أو شيئاً تكرهه ؟ فيقولُ: لا وعزَّتك ما رأيتُ شيئاً أكرهه قط ثم يؤتى بأنعم الناس كان في الدنيا من أهل النار فيقول: اصبغوه فيها صبغة فيقول: يا ابن آدم هل رأيت خيراً قط، قرة عين قَطْ، فيقول: لا وعزَّتك ما رأيتُ خيراً قَطْ ولا قُرَّةَ عين قط".

(أحمد ومسلم وابن ماجه)

The delight and misery of worldly life in the Hereafter

38. Anas, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "The person who has the most miserable life from among the inhabitants of Paradise will be brought up and (Allah)

will say (to His angels), 'Dip him for one time in Paradise.' They will dip him in it for one time then Allah, the Exalted in Might and the Ever-Majestic, will say, 'O son of Adam, have you ever experienced any misery or anything you dislike?' He will say, 'No, by Your Might, I have never experienced anything I dislike.' Then the person who has the most comfortable life from among the inhabitants of Hell-fire will be brought up and Allah will say, 'Dip him in it (i.e., Hell-fire) for once.' (That will be done) then He will say, 'O son of Adam, have you ever experienced any good (i.e., delight and comfort) or any joy of the eye?' He will say, 'No, by Your Might, I have never experienced any good or joy of the eye.'" (Ahmad, Muslim, and Ibn Mâjah)

مِنْ مَشَاهِدِ يَوْمِ القِيَامَةِ

٣٩- عن أبي سعيد الخدري – رضي الله عنه – عن النبي ﷺ قال: "يقولُ الله تعالى: يا آدم. فيقول: لبيك وسعديك والخيرُ في يديك، فيقول: أخْـــرِجْ بعثَ النارِ قال: ما بَعْثُ النار ؟ قال:من كل ألفٍ تسعمائة وتسعة وتسعين فعنده يشيبُ الصغيرُ، ﴿وَتَضَعُ كلُّ ذَاتِ حَملٍ حملَهَا وتـــرى النَّاسَ سكارى وما هم بسكارى ولكنَّ عذابَ الله شديد﴾ قـــالوا يـــا رسول الله وأيُّنا ذلك الواحد ؟ قال: "أبشِروا فإنَّ منكم رجلاً ومن يأجوج ومأجوج ألف" ثم قال: "والذي نفسي بيده إني أرجـــو أن تكونوا رُبع أهلِ الجنة" فكبّرنا. فقال: "أرجو أن تكونوا

ثُلُثَ أهل الجنة" فكبّرنا. فقال: "أرجو أن تكونوا نصف أهل الجنة" فكبّرنا. فقال: "ما أنتم في الناس إلا كالشعرة السوداء في جلد ثورٍ أبْيَض أو كشعرة بيضاء في جلد ثورٍ أسْود".

(البُخاريُّ ومسلم والنَّسائي)

One of the scenes of the Day of Resurrection

39. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Almighty Allah will say, 'O Adam!' He will say, 'Here I am, always at You service. I obey Your commands and goodness is in Your Hands.' He will then say, 'Make out the inhabitants of Hell-fire.' Adam will say, 'Who are the inhabitants of Hell-fire?' Allah will say, 'Nine hundred and ninety-nine (people) out of every one thousand (people).'" (Thereupon the Prophet commented,) "This is when those who are young become gray-headed and every pregnant one drops her load, and (when) you see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah." They (the listeners) said, "O Messenger of Allah, who amongst us will be that person?" He said, "Be delighted! One will be from among you and a thousand will be from among Ya'jûj and Ma'jûj (Gog and Magog)." (The narrator continued,) "Then the Prophet said, 'By Him in Whose Hand my soul is, I hope that you will be one fourth of the inhabitants of Paradise.' On that we (the listeners expressed our feeling of joy) saying, '*Allâhu akbar* (Allah is the Greatest!)' Then the Prophet said, 'I hope that you will be one third of the inhabitants of Paradise.' We

said, '*Allâhu akbar*!' He said, 'I hope that you will be one half of the inhabitants of Paradise.' We said, '*Allâhu akbar*!' Then the Prophet said, 'You are (measured) among (all) people as a black hair in the skin of a white ox or as a white hair in the skin of a black ox.'"

(Ahmad, Muslim, and An-Nasâ'î)

قَوْلُ اللهِ تَعَالَى:

﴿وَالأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾

٤٠- عن أبي هريرة – رضي الله عنه - قال: سمعت رسول الله ﷺ يقول: "يقبضُ الله الأرضَ ويطوي السَّماوات بِيمينه ثم يقول: أنا المَلِكُ أَيْنَ مُلوكُ الأَرْض". (البخاري ومسلم وابن ماجه)

Allah says, "... *And on the Day of Resurrection the whole of the earth will be grasped by His Hand...*"[1]

40. Abû Hurayrah, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'Allah will grasp the earth and roll up the heavens with His Right Hand then say, 'I am the King! Where are the kings of the earth?'"

(Al-Bukhârî, Muslim, and Ibn Mâjah)

٤١- عن عبيد الله بن مقسم، أنه نظر إلى عبد الله بن عمر – رضي الله عنهما - كيف يحكي رسول الله ﷺ قال: "يأخذُ الله عزَّ وجلَّ سماواته

[1] *Qur'ân*: 39: 67.

وأرْضيهِ بيديه فيقول: أنا الله (ويقبض أصابعه ويبسطها) أنا الملكُ" حـــتى نظـــرتُ إلى المنبر يتحرك من أسفل شيءٍ منه حَتى إني لأقول أساقطٌ هو برسول الله ﷺ. (مسلم وابن ماجه والنّسائي)

41. `Ubaydullâh Ibn Miqsam said that `Abdullâh Ibn `Umar, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah, the Exalted in Might and the Ever-Majestic, will hold His heavens and His earths with His Hands then say, 'I am Allah! I am the King!' while contracting and stretching His Fingers." (Ibn `Umar said,) "I looked at the pulpit and the lower part of it was moving that I thought it would fall with the Messenger of Allah (PBUH)."

(Muslim, Ibn Mâjah, and An-Nasâ'î)

خُرُوجُ بَعْضِ مَنْ يَدْخُلُونَ النَّارَ مِنْهَا

٤٢ – عـــن أنـــس بـــن مالك – رضي الله عنه – أن رسول الله ﷺ قال: "يَخْـــرُجُ مِـــنَ النَّار أربعةٌ يُعرضون على الله عزَّ وجلَّ فيأمُر بهم إلى النَّارِ، فيلتفتُ أحَدُهُم، فيقولُ: أي ربِّ قد كنتُ أرْجُو إنْ أخرَجتني منها أن لا تعيدني فيها فيقول: فلا نعيدك فيها". (أحمد)

Some of those who will enter Hell-fire will go out of it

42. Anas Ibn Mâlik, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Four people will be taken out of Hell-fire, and they will

be shown to Allah, the Exalted in Might and the Ever-Majestic,. He will order that they be taken (back) to Hell-fire, so one of them will turn and say, 'O my Lord, I wished that if You took me out of it You would not return me to it.' Allah will say, 'So, We shall not return you to it.'" (Ahmad)

السؤال عن النعيم يوم القيامة

٤٣- عن أبي هريرة – رضي الله عنه - قال: قال رسول الله ﷺ: "إن أول ما يسأل عنه يوم القيامة – يعني العبد – من النعيم أن يقال لَه: ألم نصح لك جسمك ونرويك من الماء البارد ؟". (الترمذي)

Asking people about the worldly delight

43. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'The first thing about which one – meaning a servant (of Allah) – will be asked on the Day of Resurrection concerning the (worldly) delight is that it will be said to him, 'Did we not make your body well for you and supply you with cold water?'" (At-Tirmidhî)

تحذير من التهاون في العمل للآخرة

٤٤- عن أبي هريرة وأبي سعيد – رضي الله عنهما – قالا: قال رسول الله ﷺ: "يؤتى بالعبد يوم القيامة فيقول الله لهم: ألم أجعل لك سمعاً وبصراً ومالاً وولدا، وسخرت لك الأنعام والحرث، وتركتك ترأس

وتـــربع، فكنـــت تظن أنك ملاقي يومك هذا؟" قال: "فيقول: لا.
فيقول له: اليوم أنساك كما نسيتني". (الترمذي)

Negligence in an action related to the Hereafter

44. Abû Hurayrah and Abû Sa`îd, may Allah be satisfied with them both, narrated, "The Messenger of Allah (PBUH) said, 'A servant (of Allah) will be brought up on the Day of Resurrection and Allah will say to him, 'Did I not make for you (the sense of) hearing, (the sense of) sight, property, and children, subjugate cattle and well-tilled land for you, and let you be the head (of people) and get one fourth (of the spoils)? Did you think that you would meet Me on this Day?' He will say, 'No.' Allah will then say to him, 'Today I forget you as you forgot Me.'" (At-Tirmidhî)

رؤية المؤمنين ربهم عز وجل في الآخرة

٤٥- عـــن أبي الزبير أنه سمع جابر بن عبد الله – رضي الله عنهما – يسأل عن الورود فقال: "نجيءُ نحنُ يومَ القيامة عن كَذَا وكَذَا انظر أي ذلك فـــوق الـــناس، قال: فتُدعى الأمم بأوثانها وما كانت تعبد، الأول فالأول ثم يأتينا ربُّنا بعد ذلك فيقول: من تنظرون ؟ فيقولون: ننظر ربَّـــنا فـــيقول: أنـــا ربكم فيقولون: حتى ننظر إليك فيتجلى لهم يَضـــحك". قـــال: "فينطلق بهم ويتبعونه، ويعطي كلُّ إنسانٍ منهم

- مـــنافقٌ أو مؤمنٌ - نوراً ثم يتبعونه، وعلى جسر جهنم كلاليب وحَسَـــكٌ تأخذ من شاء الله ثم يُطْفَأُ نورُ المنافقين، ثم ينجو المؤمنون فتـــنجو أولُ زمـــرة وجوههـــم كالقمر ليلةَ البدر، سبعون ألفاً لا يحاســـبون ثم الذين يلونهم كأضوإ نجم في السماء، ثم كذلك ثم تحلُّ الشـــفاعةُ، ويشـــفعون حتى يخرج من النار من قال: لا إله إلا الله، وكان في قلبه من الخير ما يزن شعيرة، فيجعلون بفناء الجنَّة، ويجعل أهـــل الجـــنة يرشُّون عليهم الماء حتى ينبتوا نبات الشيء في السيل ويذهب حُرَاقُهُ ثم يَسْأَلُ حتى تُجْعَل لَه الدنيا وعشرةُ أمثالها معها".

(مسلم وأحمد)

The believers' seeing their Lord in the Hereafter

45. Abuz-Zubayr related that he heard Jâbir Ibn `Abdullâh, may Allah be satisfied with him, asking about the crossing (over Hell-fire). He said, "We come on the Day of Resurrection from such and such (a hill). (You can) see (that) this (will be) upon people." He said, "All nations will be called together with their idols and what they used to worship; the first then the second, (and so on). After that our Lord will come to us and say, 'Whom are you expecting?' They will say, 'We are expecting our Lord.' He will say, 'I am your Lord.' They will say, '(We shall not be sure) unless we see You.' He will then manifest Himself to them, smiling." He added, "He will go and they will follow Him and every one of

them – be he a believer or a hypocrite – will be given a light. Then they will follow Him. Upon the bridge of Hell-fire there will be hooks and thorns, which will capture whomever Allah wants. Then the light of hypocrites will be blown out and the believers will be saved. The faces of the first saved group will be like the moon on a full-moon night. (That group will) consist of seventy thousand (people), who will not be called to account (for their deeds). Those who will follow them will be like the brightest star in the sky, and so on. Then (the time of) intercession will be due, and they will intercede until whoever said, 'There is no god but Allah' and had in his heart good as heavy as a grain of barely, will be taken out of Hell-fire. Next they will be brought in the yard of Paradise and the inhabitants of Paradise will be made to sprinkle water over them until they spring up as a thing (i.e., a plant) grows in a torrent, and (until) the effect of the burning is removed. After that (each one) will keep asking (for things) until the world and ten times as much as it is will be made for him." (Muslim and Ahmad)

مِنْ نِعَمِ اللهِ عَلَى نَبِيِّه مُحَمَّدٍ ﷺ

٤٦ – عـــن ابـــن عـــباس – رضي الله عنهما – قال: قال رسول الله ﷺ: "ســـألتُ ربي مسألةً وددت أني لم أسأله، قلت: يا ربِّ كانت قبلي رســـلٌ منهم من سخرت لهم الرياح، ومنهم من كان يُحي الموتى. قال: ألم أجدك يتيماً فأويتُك ؟ ألم أجدك ضالاً فهديتُك ؟ ألم أجدك

عائلاً فأغنيتُك ؟ ألم أشرح لك صدرك ؟ ووضعت عنك وزرك ؟"

قال: "قلت: بلى يا رب". (الطبراني)

Some of Allah's Favors upon his Prophet Muhammad (PBUH)

46. Ibn `Abbâs, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'I asked my Lord for something, and I wish I did not ask Him for it. I said, 'O my Lord, there were Messengers before me, and you subjugated the wind for some of them and some others raised the dead.' He said, 'Did I not find you an orphan and gave you refuge? Did I not find you unaware (of the *Qur'ân*, its legal laws, and Prophethood, etc.) and guided you? Did I not find you poor and made you rich (i.e., self-sufficient with self-contentment, etc.)? Did I not open your breast for you and remove from you your burden?' I said, 'Yes (You did), O my Lord.'" (At-Tabarânî)

حَوْضُ النَّـــبِيِّ ﷺ

٤٧ – عـــن عائشة – رضي الله عنها – قالت: سمعت رسول الله ﷺ يقول وهو بين ظهراني أصحابه: "إنِّي على الحوضِ أَنْتَظِرُ مَنْ يَرِدُ عليَّ منكم فوالله لَيُقْتَطَعَنَّ دُوني رجال فلأَقُولَنَّ: أي ربِّ مني ومن أمتي. فيقولُ: إنك لا تدري ما عَمِلوا بعدك ما زالوا يَرْجِعون على أعقَابِهِم".

(مسلم)

The Basin of the Prophet (PBUH)

47. `Â'ishah, may Allah be satisfied with her, narrated, "I heard the Mes-senger of Allah (PBUH) saying when he was amongst his Companions, 'I shall be at the Basin waiting for those who will come to me from among you. By Allah, surely certain men will be prevented from reaching me and I shall say, 'O my Lord, (they) belong to me and my *Ummah*.' He will say, 'You do not know what they did after you. They had been constantly turning back on their heels (i.e., getting away from their religion).'" (Muslim)

مَا جَاءَ فِي الْكَوْثَرِ

٤٨- عن أنس – رضي الله عنه – قال: بَيْنَا رسولُ الله ﷺ ذاتَ يومٍ بين أظْهُـرِنا إذ أغْفَـى إغفـاءةً ثم رفع رأسه مُبْتَسماً، فقلنا: ما أضحَكَكَ يا رسـول الله! قـال: "أُنْزِلت علي آنفاً سورة فقرأ: بسم الله الرحمن الرحـيم ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ . فَصَلِّ لِرَبِّكَ وَانْحَرْ . إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ﴾ ثم قال: "أتدرون ما الكَوثر ؟" فقلنا: الله ورسوله أعلم قال: "فإنه نَهْرٌ وَعَدَنيه ربي عزَّ وجلَّ عليه خيرٌ كثيرٌ هو حوضٌ ترد عليه أمـتي يوم القيامة آنيتُهُ عددُ النُّجُوم فَيُخْتَلَجُ العبدُ منهم فأقُولُ: ربِّ إنه من أمتي فيقول: ما تدري ما أحدثَتْ بَعْدَكَ". (مسلم وأبو داود)

Al-Kawthar

48. Anas, may Allah be satisfied with him, narrated, "One day while the Messenger of Allah (PBUH) was

amongst us, he fell asleep then (later) raised his head, smiling. We said, 'Why are you smiling, O Messenger of Allah?' He said, 'A verse was revealed to me a while ago.' Then he recited, '*In the Name of Allah, the Most Beneficent, the Most Merciful. Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice (to Him only). For he who makes you angry, will be cut off (from every good thing in this world and in the Hereafter).*'[1] Then he added, 'Do you know what Al-kawthar is?' We said, 'Allah and His Messenger know better.' He said, 'It is a river that my Lord, the Exalted in Might and the Ever-Majestic, has promised to grant me; there is abundant good in it and it is a basin to which my *Ummah* will come on the Day of Resurrection; and its utensils are as many as stars. A servant (of Allah from among those who will try to come to that basin) will be pulled (away from it), and I will say, 'O my Lord, he is from my *Ummah*.' Allah will say, 'You do not know what it (your *Ummah*) innovated (in the religion) after you.'" (Muslim and Abû Dâwûd)

فَضْلُ أُمَّةِ مُحَمَّدٍ ﷺ

٤٩– عن أبي سعيد الخدري – رضي الله عنه – قال: قال رسول الله ﷺ: "يُدْعَى نوحٌ يوم القيامة فيقول: لبيك وسعديك يا ربِّ فيقول: هل بلغـــت ؟ فيقولُ: نعم، فيقال لأمته: هل بلَّغكم ؟ فيقولون: ما أتانا من نذيرٍ، فيقول: من يَشْهَدُ لك ؟ فيقول: محمدٌ وأمَّتُهُ فيشهدون أنه

[1] *Qur'ân*: 108: 1-3.

قد بلّغ – ويكون الرسولُ عليكم شهيداً فذلك قول الله جل ذكره: ﴿وكذلـــك جعلناكم أمةً وسطاً لتكونوا شهداء على الناس ويكونَ الرسولُ عليكم شهيداً﴾". (البُخاريُّ والترمذي وابن ماجه)

The superiority of Prophet Muhammad's *Ummah*

49. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, '(Prophet) Nûh (Noah) will be brought up on the Day of Resurrection, and he will say, 'Here I am, always at You service, and I obey Your commands, O my Lord.' And He (Allah) will say, 'Did you convey (My message to your people)?' He will say, 'Yes, O my Lord.' Then it will be said to his nation, 'Did he convey (the message) to you?' They will say, 'No warner came to us.' Then He will say (to Nûh), 'Who will bear witness in favor of you?' He will say, '(Prophet) Muhammad and his *Ummah*.' (The latter) will testify that Nûh conveyed (the message), and the Messenger (Muhammad) will be a witness over you. That is (mentioned in the following) saying of Allah, the Exalted in Might and the Ever-Majestic,, '*Thus We have made you a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you…*'[1]"

(Al-Bukhârî, At-Tirmidhî, and Ibn Mâjah)

[1] *Qur'ân*: 2: 143.

٥٠- عن أبي موسى – رضي الله عنه - قال: قال رسول الله ﷺ: "تُحْشَرُ هذه الأمةُ على ثلاثةِ أصنافٍ: (صنف) يدخُلون الجنة بغير حساب (وصـــنفٍ) يُحاسـبون حساباً يسيراً ثم يَدْخُلون الجنة، (وصنف) يَجيئونَ على ظهورهم أمثالُ الجبالِ الراسياتِ ذُنوباً فيسألُ الله عنهم وهـــو أعلم بهم فيقول: ما هؤلاء فيقولون: هؤلاء عبيدٌ من عبادِك، فيقول: حُطُّوها عنهم واجعلوها على اليهودِ والنَّصارى وأدْخِلوهم برحمتيَ الجنَّة". (الحاكـــم)

50. Abû Mûsâ, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'This *Ummah* will be gathered in three categories: (one) will enter Paradise without account, (one) will receive a light account then enter Paradise, and (one) will come with sins on their backs resembling firm mountains. Allah will ask (the angels) about them (the third category) though He knows best about them, saying, 'Who are these?' They will say, 'These are servants of Yours.' He will say, 'Put their (sins) down and deposit them (the sins) on Jews and Christians, and make them enter Paradise out of My Mercy.'" (Al-Hâkim)

٥١- عن أنس بن مالك – رضي الله عنه - أن رسول الله ﷺ قال: "أتاني جبريلُ بمثل هذه المرآة البيضاء فيها نُكْتة سوداء، قلت: يا جبريلُ ما هـــذه ؟ قـــال: هذا الجُمُعة جعلها الله عيداً لك ولأمتك فأنتم قبل

اليهود والنصارى، فيها ساعةٌ لا يوافقها عبدٌ يسأل الله فيها خيراً إلا أعطـــاهُ إيـــاه" قال: "قلت: ما هذه النُكْتةُ السوداء ؟ قال: هذا يوم القيامة تَقُوم في يوم الجمعة، ونحن ندعوه عندنا (المزيد) قال: قلت: مـــا يومُ المزيد ؟ قال: إنَّ الله جعل في الجنة وادياً أفيح، وجعل فيه كُثْـــباناً مـــن المســـك الأبيض، فإذا كان يومُ الجمعة ينزلُ الله فيه فوضـــعت فـــيه منابر من ذهب للأنبياء وكراسي من درٍّ للشهداء، وينزلن الحورُ العينُ من الغُرف فحمدوا الله ومَجَّدوه" قال: "ثم يقول الله: اكســـوا عبادي فيكسون، ويقول: أطعموا عبادي فيطعمون، ويقـــول: اسقوا عبادي فيُسقون، ويقول: طيِّبوا عبادي فيطيبون، ثم يقول: ماذا تُريدون ؟ فيقولون: ربنا رضوانك، قال: يقول: رضيت عـــنكم ثم يأمرهم فينطلقون وتصعدُ الحورُ العين الغرفَ، وهي من زمردةٍ خضراء ومن ياقوتةٍ حمراء". (أبو يعلى)

51. Anas Ibn Mâlik, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Jibrîl (Gabriel) came to me with something like a white mirror in which there was a black spot. I said, 'O Jibrîl, what is this?' He said, 'Friday. Allah has made it a feast for you and your *Ummah*, for you are before Jews and Christians. And, on it (this day) there is an hour which whenever a servant (of Allah) coincides with while asking Allah for something good, He will grant him that (thing)." The Prophet said, "I said, 'What is this black

spot?' He (Jibrîl) said, 'This is the Day of Resurrection, as it will start on Friday. And we call it "the Superfluity". The Prophet said, "I said, 'What is "the Day of the Superfluity"?' He said, 'Allah has made in Paradise a wide valley and made in it dunes of white musk. When it is Friday, He descends in it, so there have been placed therein stands made of gold for Prophets and chairs made of pearls for martyrs. The Houris[1] will descend from the Chambers and praise and glorify Allah. Allah then says, 'Clothe My servants,' and they are clothed; then He says, 'Feed My servants,' and they are fed; then He says, 'Give (water) to My servants to drink,' and they are given (water) to drink; then He says, 'Perfume My servants,' and they are perfumed. Then He says, 'What do you want (besides this)?' They say, 'O our Lord, Your Satisfaction.' He says, 'I am satisfied with you.' Then He commands them to go off then the Houris ascend to the Chambers, and these consist of green emerald and red ruby." (Abû Ya`lâ)

٥٢- عن عبد الله بن عمرو بن العاص – رضي الله عنهما –؛ أن رسول الله ﷺ تلا قول الله عز وجل في إبراهيم: ﴿ربِّ إنهنّ أضْلَلْن كثيراً من النَّاسِ فَمَنْ تبعني فإنه مني﴾ الآية [إبراهيم: ٣٦] وقال عيسى عليه السلام: ﴿إنْ تُعَذِّبْهُم فإنَّهم عبادُك وإنْ تَغْفرْ لهم فإنَّك أنْتَ العزيزُ الحكيم﴾ [المائدة: ١١٨] فرفع يديه وقال: "اللَّهم أمتِي أمتِي" وبكى،

[1] It is known in Arabic as "Al-Ḥûr Al-`În" and refers to fair females with beautiful eyes. (Translator)

فقـــال الله عز وجل: "يا جبريل اذهب إلى محمد — وربك أعلم — فَسلْه ما يبكيه" فأتاه جبريل عليه السلام فسأله فأخبره رسول الله ﷺ بما قال — وهو أعلم — فقال الله: "يا جبريلُ اذهبْ إلى محمد فقل: إنا سَنُرضِيكَ في أمَّتِكَ ولا نَسُوءكَ". (مسلم)

52. `Abdullâh Ibn `Amr Ibnul-`Âs, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) recited the (following divine) saying of Allah, the Exalted in Might and the Ever-Majestic, about (Prophet) Ibrâhîm (Abraham), *"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me..."*[1] (He also recited what Prophet) `Îsâ (Jesus), peace be upon him, said (as follows), *"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise."*[2] Then he (PBUH) raised his hands and said, "O Allah! My *Ummah*, my *Ummah*!" then he wept. Thereupon Allah, the Exalted in Might and the Ever-Majestic, said, "O Jibrîl, go to Muhammad and ask him why he is weeping," though the Lord knows best. Jibrîl, peace be upon him, came down to him and the Messenger of Allah (PBUH) told him what he had said, though He knows best. Allah said, "O Jibrîl, go to Muhammad and say (to him that) We shall make him satisfied as regards his *Ummah* and (that) We shall not disappoint him." (Muslim)

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[1] *Qur'ân*: 14: 36.
[2] *Qur'ân*: 5: 118.

٥٣- عـــن مـــالك بن صعصعة قال: قال النبي ﷺ: ... فذكر حديث المعـــراج وفـــيه "ثم فرضت عليَّ خمسون صلاة فأقبلت حتى جئتُ موسى، فقال: ما صَنَعْت ؟ قلت: فُرِضَتْ عليَّ خمسون صلاة، قال: أنـــا أعـــلم بالناس منك عالجتُ بني إسرائيل أشد المعالجة، وإنَّ من أمـــتك لا تُطـــيقُ فارجع إلى ربِّك فسله، فرجعت فسألْتُه فجعلها أربعـــين ثم مـــثله، ثم ثلاثين ثم مثله فجعل عشرين، ثم مثله فجعل عشراً، فأتيتُ موسى فقال مثله فجعلها خمساً، فأتيتُ موسى فقال: ما صنعت ؟ قلت: جعلها خمساً فقال: مثله. قلت: فسلمت فَنُودِيَ: إني قد أمْضَيْتُ فريضتي وخَفَّفْتُ عن عبادي وأجزي الحسنة عشراً". (البُخاريُّ ومسلم)

53. Mâlik Ibn Sa`sa`ah said, "The Prophet (PBUH) said... and he mentioned the *hadîth* about the Ascent (to heavens), and it contains (the following): "Then fifty prayers were prescribed on me. After that I went away until I passed by Mûsâ (Moses), who said, 'What have you done?' I said, 'Fifty prayers have been prescribed on me.' He said, 'I know about people better than you do, (for) I tried my best with the Children of Israel. Your *Ummah* will not endure (this), so go back to your Lord and ask Him (to alleviate it).' I went back and asked Him and He made them forty (prayers). The same thing (was repeated) then (He made them) thirty, then the same thing (was repeated) and He made them twenty, then the same thing (was repeated) and He made them

ten. Then I came to Mûsâ and he said similar (words) and He made them five. I then came to Mûsâ and he said, 'What have you done?' I said, 'He has made them five.' He said similar (words) and I saluted (him). Then it was cried out (to me), 'I have concluded My obligation and alleviated (it) for My servants, and I (shall) give (whoever does) a good deed a reward ten times (the like thereof to his credit).'" (Al-Bukhârî and Muslim)

٥٤- عـــن ابن عباس – رضي الله عنهما – قال: قالت قريش للنبي ﷺ: ادْعُ لنا ربَّك أن يَجْعل لنا الصفا ذهباً ونؤمن بك، قال: "وتفعلون؟" قـــالوا: نعم. قال: فدعا فأتاه جبريلُ فقال: "إنَّ ربَّك عزَّ وجلَّ يقرأُ علـــيْك السلام ويقول: إن شئت أصبح لهم الصَّفَا ذَهباً، فمن كفر بعـــد ذلك منهم عذَّبْته عذاباً لا أعذِّبه أحداً من العالمين، وإن شئْت فَتَحْتُ لهم بابَ التوبة والرحْمة، قال: بل بابُ التوبةِ والرحْمةِ". (أحمد)

54. Ibn `Abbâs, may Allah be satisfied with him, narrated, "The Quraysh said to the Prophet (PBUH), 'Call your Lord to turn As-Safâ (mount) into gold and we shall believe in you.' He said, 'Will you (really) do?' and they answered in the affirmative. He called (his Lord) then Jibrîl came down to him and said, 'Your Lord salutes you and says, 'If you want, As-Safâ will be turned into gold for them, but whoever among them disbelieves after that I will torture him with torment I have never tortured anyone in the worlds with. And, if you want, I will open to them the gate to repentance and mercy'.' He said, 'No, (let it be) the gate to repentance and mercy.'" (Ahmad)

٥٥- عـــن عـــبادة بن الصامت – رضي الله عنه – قال: فقد النَّبيَّ ﷺ أصـــحابهُ، وكانوا إذا نَزلوا أنْزَلوه أوسَطهم ففزعوا، وظَنُّوا أنَّ الله تـــبارك وتعـــالى اختار لَه أصحاباً غيرهم، فإذا هم بِخَيَالِ النبي ﷺ فَكَـــبَّروا حين رَأوْه وقالوا: يا رسولَ الله أشفقنا أن يكون الله تبارك وتعالى اختار لك أصحاباً غيرنا، فقال رسول الله ﷺ: "لا، بلْ أنْتُم أصحابي في الدنيا والآخرة إنَّ الله تعالى أيْقَظَني فقال: يا محمد إني لم أبعـــث نبيّاً ولا رسولاً إلا وقد سألني مسألةً أعطيتُها إيَّاه فاسْأل يا محمد تُعْطَ، فقلت: مسألتي شفاعةٌ لأمتي يوم القيامة" فقال أبو بكر: يـــا رســـول الله ﷺ وما الشفاعة؟ قال: "أقول يا ربّ شفاعتي التي اختـــبأتُ عِنْدك فيقول الربُّ تبَارك وتعالى: نَعَمْ فيخرج ربي تبارك وتعالى بقية أمَّتي من النَّار فينبذُهُم في الجنة". (أحمد)

55. `Ubâdah Ibnus-Sâmit, may Allah be satisfied with him, narrated, "The Prophet (PBUH) did not meet his Companions (for some time), and they used to have him with them whenever they stayed at any place. Thus, they worried and thought that Allah, Blessed and Glorified be He, had chosen companions for him other than them. Unexpectedly, they saw the shadow of the Prophet (PBUH), so they said, '*Allâhû akbar* (Allah is the Greatest),' (expressing their happiness) when they saw him and said, 'O Messenger of Allah, we were afraid that Allah, Blessed and Glorified be He, had chosen for you other companions.' The Messenger of Allah (PBUH)

said, 'No, you are my Companions in this world and in the Hereafter. Almighty Allah woke me up and said, 'O Muhammad, I have not sent a Prophet or a Messenger but he asked Me a request, which I granted him. So, ask and you will be given (what you will ask for).' I said, 'My request is to (let me) intercede for my *Ummah* on the Day of Resurrection.' Abû Bakr said, 'O Messenger of Allah, and what is intercession?' He said, 'I would say, 'O my Lord, (grant me) my intercession which I have kept with You,' and the Lord, Blessed and Glorified be He, would say, 'Yes,' and (after that) my Lord would take the rest of my *Ummah* out of Hell-fire and cast (i.e., admit) them to Paradise.'" (Ahmad)

حَديثُ المِعْرَاجِ وفَرْضِ الصَّلَوَاتِ

٥٦- عن أنس بن مالك – رضي الله عنه – أن رسول الله ﷺ قال: "أُتيتُ بالبراق وهو دابة أبيضٌ طويلٌ فوق الحمار ودون البغل يضع حافره عند منتهى طرفه" قال: "فركبته حتى أتيت بيت المقدس" قال: "فربطته بالحلقة التي يربط بها الأنبياء" قال: "ثم دخلت المسجد فصليت فيه ركعتين ثم خرجت فجاءني جبريل عليه السلام بإناءٍ من خمر وإناءٍ من لبنٍ فاخترت اللبن فقال جبريل: اخترت الفطرة ثم عرج بنا إلى السماء" ... فذكر الحديث وفيه: "فلم أزل أرجع بين ربي تبارك وتعالى وبين موسى عليه السلام حتى قال: يا محمد إنهن خمس صلواتٍ كلَّ يومٍ وليلةٍ لكل صلاة عشرة فذلك خمسون

صلاة، ومن همَّ بحسنة فلم يعملها كتبت له حسنة فإن عملها كتبت لـــه عشـــراً، ومن هم بسيئةٍ فلم يعملها لم تكتب شيئاً، فإن عملها كتبت سيئةً واحدة" قال: "فنزلت حتى انتهيت إلى موسى ﷺ فأخبرته فقال: ارجع إلى ربك فاسأله التخفيف" فقال رسول اللّه ﷺ: "فقلت قد رجعت إلى ربي حتى استحييت منه". (مسلم والبُخاريُّ)

وفي حديث أبي ذر – رضي الله عنه – عن النبي ﷺ أن الله عزَّ وجلَّ قال: "هي خمس وخمسون لا يبدل القول لديَّ".

(البُخاريُّ ومسلم)

The *hadîth* of the Ascent (to heavens) and the prescription of prayers

56. Anas Ibn Mâlik, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "The Burâq was brought to me. It is a white tall animal, bigger than a donkey and smaller than a mule, and it puts its step at the reach of its sight." He said, "I mounted it until I reached Jerusalem." He said, "I tied it to the ring to which Prophets used to tie (their mounts)." He said, "Then I entered the mosque and performed two *rak`ah*s therein. Then I went out and Jibrîl (Gabriel), peace be upon him, brought me a utensil containing *khamr* and another containing milk. I chose (that of) milk. Jibrîl said, 'You have chosen the *fitrah* (Islam and good natural disposition). After that we were made to ascend to the (first) heaven..." Then the Prophet

mentioned (the rest of) the *hadîth*, and (among what) he said (was the following), "I kept going up and down between my Lord, Blessed and Glorified be He, and (Prophet) Mûsâ (Moses), peace be upon him, until He (Allah) said, 'O Muhammad, surely they are (to be) five prayers every day and (its) night, and every prayer is (equal to) ten (prayers); this makes fifty prayers. Besides, whoever intends to do a good deed and does not do it will have it recorded for him as one good deed; and if he does it, it will be recorded for him as ten (good deeds). And whoever intends to do a bad deed and does not do it, it will not be recorded as anything (bad); and if he does it, it will be recorded as one bad deed.'" The Prophet added, "I went down until I reached Mûsâ (PBUH), who said, 'Go back to your Lord and ask Him to alleviate (the prescribed prayers more than that).'" The Messenger of Allah (PBUH) said, "I said, 'I went back to my Lord (so much) that I (now) feel shy of Him.'"

(Muslim and Al-Bukhârî)

According to the *hadîth* narrated by Abû Dharr, may Allah be satisfied with him, the Prophet (PBUH) related that Allah, the Exalted in Might and the Ever-Majestic, said, "They are (to be) fifty-five[1]. The saying that comes from Me cannot be changed."

(Al-Bukhârî and Muslim)

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[1] i.e., five in terms of performance and fifty in terms of the reward specified for them. (Translator)

فَضْلُ يَومِ عَرفةَ ومُبَاهَاةُ الرَّبِّ جلَّ وعلاَ بِالْحَجِيجِ

٥٧- قالــت عائشة – رضي الله عنها -: إن رسول الله ﷺ قال: "ما مِنْ يــومٍ أكــثر من أن يعتق الله فيه عبداً من النار من يوم عرفة ، وإنه ليدنُو ثم يُباهي بهم الملائكة فيقولُ: ما أرادَ هؤلاء". (مسلم)

The day of `Arafah[1] on which Allah praises pilgrims

57. `Â'ishah, may Allah be satisfied with her, narrated that the Messenger of Allah (PBUH) said, "There is not day on which Allah emancipates more of His servants from Hell-fire than on the day of `Arafah. He approaches (them) and shows His being proud of them (i.e., praises them) to the angels and says, 'What do these (people) want?'" (Muslim)

٥٨- عن جابر – رضي الله عنه – قال: قال رسول الله ﷺ: "ما مِنْ أيامٍ عند الله أفضل من عَشْرِ ذي الحجة" قال: فقال رجلٌ: يا رسول هن أفضل أم عددهن جهاداً في سبيل الله؟ قال: "هُنَّ أفضل من عددهن جهاداً في سبيل الله، وما من يوم أفضلُ عِنْد الله من يوم عرفةَ: يَنْزِلُ الله تَبارك وتعالى إلى السماء الدُّنيا فيُباهي بأهل الأرض أهْلَ السماء، فــيقول: انظروا إلى عبادي جاءوا شُعْثاً غُبْراً حاجين جاءوا من كل

[1] The ninth of the month of Dhul-Hijjah. (Translator)

فــجٌّ عميق يرجونَ رَحْمَتِي ولم يروا عَذَابِي، فلم يُرَ يومٌ أكثر عتيقاً من النار من يوم عرفة". (ابن حبان)

58. Jâbir Ibn `Abdullâh, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, "There are no better days in the sight of Allah than the (first) ten days of Dhul-Hijjah.' A man said, 'O Messenger of Allah, are these days better (than all the other days in general) or (is it better to spend) the same number of days in fighting in Allah's Cause?' He said, 'They are better than (spending) the same number of days in fighting in Allah's Cause. And there is no better day in the sight of Allah than the day of `Arafah when Allah, Blessed and Glorified be He, descends to the nearest heaven and shows His being proud of the inhabitants of the earth to the inhabitants of heavens, saying, 'Look at My servants. They have come disheveled and dusty to perform pilgrimage. They have come from every deep and distant (wide) mountain highway, wishing for My Mercy, and they have not seen My torment.' (By virtue of that,) there is no more emancipation (of people) from Hell-fire (on any day) that on the day of `Arafah.'" (Ibn Hibbân)

فَضْلُ الصَّوْم

٥٩- عن أبي هريرة – رضي الله عنه – أن رسول الله ﷺ قال: "قال الله: كلُّ عمَلِ ابنِ آدم لَه إلا الصيام فإنه لي وأنا أجْزي به".

(البُخاريُّ ومسلم)

The virtue of Fasting

59. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah said, 'All the deeds of a son of Adam are for himself except Fasting, which is for Me and I reward for it (as much as I wish).'" (Al-Bukhârî and Muslim)

فَضْلُ مَنْ مَاتَ صَفِيُّه واحتَسَبَ

٦٠- عــن أبي أمامــه – رضي الله عنه – عن النبي ﷺ قال: "يقول الله سبحانه وتعالى: ابن آدم إن صبرت واحتسبت عند الصدمة الأولى لم أرض ثواباً دون الجنة". (ابن ماجه)

The superiority of a person who keeps patient when his intimate friend dies

60. Abû Umâmah, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Allah, Glorified be He, says, 'O son of Adam, if you keep patient and hope for (My) reward on the first shock (of any calamity), I will not be satisfied with any reward (for that) except Paradise.'"(Ibn Mâjah)

٦١- عن أبي موسى الأشعري – رضي الله عنه – أن رسول الله ﷺ قال: "إذا مات ولدُ العبد قال الله لملائكته: قَبَضْتُم ولَدَ عبْدي ؟ فيقولون: نعــم، فيقول: قبضتم ثمرة فؤاده ؟ فيقولون: نعم، فيقول: ماذا قال

عــبدي ؟ فيقولون: حَمَدَكَ واسْتَرْجَعَ، فيقول الله: ابنوا لعبدي بيتاً في الجنَّةِ وسَمُّوهُ بيتَ الحَمدِ". (الترمذي وابن حبان)

61. Abû Mûsâ Al-Ash`arî, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "If the child of a servant (of Allah) dies, Allah says to His angels, 'Have you taken away (the soul of) the child of My servant?' They say, 'Yes.' Then He says, 'Have you taken away the fruit of his heart?' They say, 'Yes.' Then He says, 'What has My servant said?' The angels says, 'He has praised You and said, 'We belong to Allah and to Him is our return'. Thereupon Allah says, 'Build for My servant a house in Paradise and name it, 'The House of Praise.'" (At-Tirmidhî and Ibn Hibbân)

فَضْلُ الإنْفَاق وَالحَث عَلَيْه

٦٢- عن أبي هريرة – رضي الله عنه – أن رسول الله ﷺ قال: "قال الله: أنفق يا ابن آدم أنفق عليك". (البُخاريُّ ومسلم)

Encouraging Muslims to give in charity

62. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah said, 'Spend (in charity), O son of Adam, and I shall spend on you.'" (Al-Bukhârî and Muslim)

٦٣- عــن عــدي بن حاتم – رضي الله عنه – قال: قال رسول الله ﷺ: "... ثم لـيقفن أحدكـم بين يدي الله ليس بينه وبينه حجاب ولا

تُرجمانٌ يترجم له، ثم ليقولن له: أَلَمْ أوتِكَ مالاً ؟ فليقولن: بلى، ثم ليقولن: ألم أرْسل إليك رسولاً ؟ فليقولن: بلى: فينظر عن يمينه فلا يـــرى إلا النار، ثم ينظر عن شماله فلا يرى إلا النار فليتقين أحدُكم النارَ ولو بِشِق تمرة فإن لم يجد فبكلمة طيبة". (البخاري)

63. `Adiyy Ibn Hâtim, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, '... (Each) one of you will stand before Allah where there will be neither a screen nor an interpreter (i.e., a mediator) between Him and you, then He will say to him, 'Did I not give you property?' He will say, 'Yes, (You did).' Then He will say, 'Did I not send you a Messenger?' He will say, 'Yes, (You did).' Then he will look on his right side and see nothing but Hell-fire, then he will look on his left side and see nothing but Hell-fire. Therefore, let (every) one of you protect himself from Hell-Fire even by (giving) a half of a date (in charity); and if he does not find (that), so (let it be) with a good word.'" (Al-Bukhârî)

فضل الوضوء من الصلاة

٦٤- عن عقبة بن عامر – رضي الله عنه – قال: لا أقول اليوم على رسول الله مـــا لم يقـــل، سمعت رسول الله ﷺ يقول: "من كَذَبَ عليَّ متعمداً فليتبوَّأ بيتاً من جهنَّمَ" وسمعته يقول: "يَقُومُ الرجل من أمتي من الليل يُعـــالج نفسه إلى الطُّهور وعليه عُقَد، فإذا وضَّأ يديه انحلت عقدة،

وإذا وضَّـــأ وجهه انحلت عقدة، وإذا مَسَحَ رأسَهُ انحلت عقدة، وإذا وضَّأَ رِجْليه انحلت عقدة، فيقول الله عز وجل للذين وراء الحجاب: انظروا إلى عبدي هذا يُعالِجُ نفْسَهُ يَسْأَلُنِي، ما سألني عبدي هذا فهو له". (ابن حبان وأحمد)

The virtue of performing ablution at night

64. `Uqbah Ibn `Âmir, may Allah be satisfied with him, said, "Today I am not going to say any thing that the Messenger of Allah (PBUH) did not say. I heard the Messenger of Allah (PBUH) saying, 'Let him who lies to me intentionally occupy a house in Hell.' And I heard him saying, 'A man from my *Ummah* would fight against (the desire of sleeping that would be boiling over) him during the night to (get up and) purify himself (i.e., perform ablution), while there would be knots (knotted by Satan) on him. When he washes his hands (in ablution), one knot is unfastened; when he washes his face, one knot is unfastened; and when he rubs (water over) his head, one knot is unfastened; and when he washes his legs, one knot is unfastened. Then Allah, the Exalted in Might and the Ever-Majestic, would say to those who would be behind a screen, 'Look at this servant of Mine. He fights against his (desires) and asks Me (for things in his invocation and prayer). My servant will have whatever he asks for.'"

(Ibn Hibbân and Ahmad)

فضل الدعاء والصلاة آخر الليل

٦٥- عـــن أبي هريـــرة - رضي الله عنه - أن رسول الله ﷺ قال: "يترِلُ ربُّـــنا تبارك وتعالى كل لَيْلَةٍ إلى السماء الدُّنيا حين يبقى ثُلثُ الليلِ الآخـــر يقـــول: من يدعوني فأستجيب لَه، من يسألني فأعطِيهُ، من يستغفرُني فأغفِر له".

(البُخاريُّ ومسلم وأبو داود والترمذي وابن ماجه والنّسائي)

Invoking Allah and performing prayer at the end of the night

65. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Our Lord, Blessed and Glorified be He, descends every night to the nearest heaven when there remains the last third of the night. He says, 'Who will invoke Me and I (may) respond to him? Who will ask Me (for something) and I (may) give (it to) him? Who will ask Me to forgive him and I (may) forgive him?"

(Al-Bukhârî, Muslim, and others)

رجلان عجب منهما ربنا عز وجل

٦٦- عن ابن مسعود - رضي الله عنه - عن النبي ﷺ قال: "عَجِبَ ربنا عز وجلَّ من رجلين: رجلٍ ثارَ عن وطائهِ ولحافهِ من بين أهله وحبِّه إلى صلاته فيقول ربُّنا: أيا ملائكتي انظروا إلى عَبْدي ثارَ من فراشه

ووطائه ومن بين حيّه وأهلِه إلى صلاته رغبةً فيما عندي وشفقةً مما عندي، ورجلٌ غَزَا في سبيل الله عزَّ وجلَّ فانهزموا فعلم ما عليه من الفــرار وما لَه في الرجوع، فرجع حتى أهريق دمهُ رغبةٍ فيما عندي وشــفقةً مما عندي فيقولُ الله عز وجل لملائكته: انظروا إلى عبدي رجع رغبة فيما عندي ورهبة مما عندي حتى أهريق دَمُهُ".

(أحمد وأبو داود)

Allah rejoices at two men

66. Ibn Mas`ûd, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Our Lord, the Exalted in Might and the Ever-Majestic, rejoices at two men: one of them casts his bedspread and covers off and leaves his wife and his beloved people to perform prayer. So, Allah says to his angels, 'O My angels, look at My servant who has cast his bedspread and covers and left his beloved people and his wife to perform his prayer longing for (the reward) that I have (for those who obey Me) and fearing (the punishment) that I have (for those who disobey Me). And (the other man is) a man who goes on an invasion in the Cause of Allah, the Exalted in Might and the Ever-Majestic, (with others) and they are defeated. He envisions what (punishment) he will receive if he flees and what (reward) he will receive if he returns (to fight again). Thus, he returns (and fights) until his blood is shed, longing for (the reward) that Allah has and fearing (the punishment) that He has.' Then Allah, the Exalted in Might and the Ever-Majestic, says to His angels, 'Look at My servant who has returned (to the

battle), longing for (the reward) that I have and fearing (the punishment) that I have, until his blood has been shed.'" (Ahmad and Abû Dâwûd)

فَضْــلُ النَّوافِــل

٦٧- عن أبي هريرة – رضي الله عنه - عن رسول الله ﷺ قال: "أول ما يحاســب به العبد صلاته فإن كان أكملها وإلا قال الله عز وجل: انظــروا لعــبدي مــن تطوع؛ فإن وجد له تطوع قال: أكملوا به الفريضة". (النَّسائي)

The virtue of voluntary acts of worship

67. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "The first thing for which a servant (of Allah) will be called for account on the Day of Resurrection is Prayer. If he performs it completely, (it will be recorded as perfectly performed), otherwise Allah, the Exalted in Might and the Ever-Majestic, will say (to His angels), 'See if My servant performed any voluntary (prayers).' If there are any voluntary (prayers that he performed), He will say, 'Complete with them (what he did not perform of) the obligatory (prayers)?'" (An-Nasâ'î)

فَضْلُ المُؤَذِّنَ

٦٨- عــن عقــبة بن عامر – رضي الله عنه - قال: سمعت رسول الله ﷺ يقــول: "يَعْجَــبُ ربكــم من راعي غَنَمٍ في رأس شظِيَّةٍ بجبلٍ يؤذن

بالصـــلاة ويصلي فيقول الله عز وجل: انظروا إلى عبدي هذا يُؤذِّن ويقيم الصلاة يخاف مني، قد غفرت لعبدي وأدخلته الجنة".

(أبو داود والنَّسائي)

The virtue of calling for prayer

68. `Uqbah Ibn `Âmir, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'Your Lord rejoices at a shepherd who calls for prayer on the top of a hill on a mountain and performs prayer (there). Allah, the Exalted in Might and the Ever-Majestic, says, 'Look at this servant of Mine. He calls for prayer and performs it out of fearing Me. I have forgiven My servant and admitted him to Paradise.'"

(Abû Dâwûd and An-Nasâ'î)

فضيلةُ صلاة الفجْرِ وصلاةِ العصرِ

٦٩- عن أبي هريرة – رضي الله عنه – أن رسول الله ﷺ قال: "يتَعاقبون فـــيكم ملائكةٌ بالليل وملائكةٌ بالنهار، ويجتمعون في صلاة الفجر وصـــلاة العصـــر، ثم يعْرُج الذين باتوا فيكم فيسألهم – وهو أعلمُ بهـــم -: كيف تَرَكْتُم عبادي ؟ فيقولون: تركْنَاهُم يصلون وأتيناهم وهم يصلون". (البُخاريُّ ومسلم)

The virtue of the *Fajr* Prayer and the `*A<u>s</u>r* Prayer

69. Abû Hurayrah, may Allah be satisfied with him,

narrated that the Messenger of Allah (PBUH) said, "(Certain) angels visit you throughout the night and (certain) angels throughout daytime, (each group) in succession. They (all) gather together during the *Fajr* Prayer and the `*Asr* Prayer. Then those who have spent the night among you ascend (to heavens) and He (Allah) asks them, though He knows best about them, 'In what condition did you leave My servants?' They say, 'We left them when they were performing prayer, and they were performing prayer (as well) when we visited them (first).'" (Al-Bukhârî and Muslim)

فَضْلُ المكثِ فِي المسجد مِنَ المغربِ إلى العِشَاءِ

٧٠- عن عبد الله بن عمرو – رضي الله عنهما - قال: صلينا مع رسول الله ﷺ المغـــرب فرجع من رجع وعقَّب من عقَّب فجاء رسول الله ﷺ مُســـرعاً قد حَفَزَهُ النَّفس، وقد حَسَرَ عن رُكْبتيه فقال: "أبْشروا هذا ربُّكم قد فَتَحَ باباً من أبواب السماء يُباهي بكم الملائكة يقولُ: انظروا إلى عبادي قد قَضَوا فريضةً وهم ينتظرون أخرى".

(ابن ماجه وأحمد)

Staying at the mosque between the *Maghrib* Prayer and the `*Ishâ'* Prayer

70. `Abdullâh Ibn `Amr, may Allah be satisfied with him, narrated, "We performed the *Maghrib* Prayer with the Messenger of Allah (PBUH) then some people returned (home) and some others remained (at the mosque). Then the Messenger of Allah (PBUH) came

quickly short of breath and his knees were uncovered. He said, 'Have good news! Your Lord has opened a gate from the gates of heaven to show to the angels how proud of you He is. He says, 'Look at My servants. They have already performed an obligatory (prayer) and are waiting for another.'" (Ibn Mâjah and Ahmad)

حِرْزٌ فِي أوَّلِ النَّهارِ

٧١- عـــن نعيم بن همار الغطفاني؛ أنه سمع رسول الله ﷺ يقول: "قال الله عــزَّ وجـــلَّ: يا بن آدم لا تعجز عن أربع ركعات من أوَّل النَّهار أكفكَ آخره". (أحمد وأبو داود وابن حبان)

A refuge at the beginning of the day

71. Na`îm Ibn Hammâr Al-Ghatafânî, may Allah be satisfied with him, narrated that he heard the Messenger of Allah (PBUH) saying, "Allah, the Exalted in Might and the Ever-Majestic, said, 'O son of Adam, do not (let anything make you) fail to (perform) four *rak`ah*s at the beginning of the day, and I shall suffice you at the end of it.'" (Ahmad, Abû Dâwûd, and Ibn Hibbân)

كنْزٌ مِنْ كُنُوزِ الجنةِ

٧٢- عـــن أبي هريـــرة – رضـــي الله عنه – أن رسول الله ﷺ قَال: "ألا أعـــلمك" أو قال: "ألا أدلك على كلمة من تحت العرش من كَنْز الجـــنة تقول: لا حول ولا قوة إلا بالله فيقول الله، عز وجل: أسلم عبدي واستسلم". (الحاكم)

One of the treasures of Paradise

72. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "May I teach you..." or he said "May I guide you to a word (that comes) from under the Throne (and it is) a treasure from Paradise? (It is to) say, '*Lâ hawla wa-lâ quwwata illâ bi-llâh* (There is neither might nor power except with Allah).' Allah, the Exalted in Might and the Ever-Majestic, would say then, 'My servant has declared his being a (true) Muslim and (his) submission (to Me).'"

(Al-Hâkim)

فَضْلُ استغفار الوَلَد لأبَوَيْه

٧٣- عن أبي هريرة — رضي الله عنه - قال: قال رسول الله ﷺ: "إن الله عزَّ وجلَّ ليرفع الدرجةَ للعبدِ الصالح في الجنةِ فيقول: يا ربِّ أنَّى لي هذه فيقول باستغفار ولدكَ لك". (أحمد)

When a son asks Allah to forgive his parents

73. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Indeed, Allah, the Exalted in Might and the Ever-Majestic, would raise a righteous servant one degree in Paradise and he would say, 'O My Lord, by (virtue of) what have I got this (degree)?' Allah would then say, 'Because your son has asked (Me) to forgive you.'" (Ahmad)

استِحْلالُ الشيطانِ لِمَا لَمْ يُذْكر اسمُ الله عليه

٧٤- عن ابن عباس – رضي الله عنهما - عن النبي ﷺ قال: "قال إبليسُ: يا ربِّ ليس أحد من خلقك إلا جعلتَ له رزقاً ومعيشةً فما رزقي ؟ قال: ما لم يُذكر اسمُ الله عليه". (أبو نعيم) إسناده صحيح.

Not mentioning Allah's Name on provisions

74. Ibn `Abbâs, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, 'Iblîs (Satan) said, 'O my Lord, You have made provision and livelihood for all Your creatures, so what is mine?' Allah said, '(You have no access to their provision) unless the Name of Allah is not pronounced on it.'" (Abû Nu`aym)

أوّلُ خلْــقِ الله

٧٥- عن عبادة بن الصامت – رضي الله عنه - قال: سمعت رسول الله ﷺ يقــول: "إن أوّل ما خلق الله القلمَ فقال لَه: اكتُب، قال: رب وماذا أكتب ؟ قال: اكتُبْ مَقَاديرَ كلِّ شيءٍ حتى تقوم الساعة".

(أبو داود وأحمد)

The first thing Allah created

75. `Ubâdah Ibnus-Sâmit, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'The first thing Allah created was the pen. He said to it, 'Write!' It said, 'O my Lord, what

should I write?' He said, 'Write the destinies of all things until the Hour (i.e., the Day of Resurrection) is due.'" (Abû Dâwûd and Ahmad)

قَوْلُ الله عزَّ وجلَّ لآدمَ : يرحَمُكَ الله

٧٦- عـــن أنس بن مالك – رضي الله عنه - أن رسول الله ﷺ قال: "لَمَّا نفخ الله في آدمَ الروحَ فبلغ الروحُ رأسه عطس فقال: الحمدُ لله ربِّ العالمين. فقال له تبارك وتعالى: يَرْحَمُكَ اللهُ". (ابن حبان)

Allah's saying to Adam, "Your Lord (will) have mercy on you."

76. Anas Ibn Mâlik, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "When Allah breathed the soul into Adam and the soul reached his head, he sneezed. Thereupon he said, '(All) the praises be to Allah, the Lord of the worlds.' Allah, Blessed and Glorified be He, said, 'Your Lord (will) have mercy on you.'" (Ibn Hibbân)

تَحيَّةُ المُسْلِمينَ

٧٧- عن أبي هريرة – رضي الله عنه - أن رسول الله ﷺ قال: "خلق الله آدمَ عـــلى صورته طوله ستون ذراعاً، فلما خلقه قال: اذْهَبْ فسلِّم عـــلى أولـــئك، نَفَرٌ من الملائكة جلوسٌ، فاستمع ما يُحَيُّونك فإنها تَحِيَّـــتُك وتحية ذُرِّيَّتك فقال: السَّلامُ عليكم، فقالوا: السلام عليك

ورحمـــة الله، فزادوه ورحْمَةُ الله، فكل من يدخل الجنة على صورة آدم فلم يزل الخلقُ ينقصُ بعدُ حتى الآن". (البخاري ومسلم)

The salutation of Muslims

77. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah created Adam on his image, (making him) sixty cubits tall. When he (finished) creating him, He said, 'Go and salute those – meaning a group of angels sitting – and listen how they will answer the salutation, for it will be your salutation and the salutation of your descendants.' Adam said, '*As-sâlâmu `alaykum* (Peace be upon you!)' They said, '*As-sâlâmu `alaykum wa rahmatu-llâh* (Peace and Allah's Mercy be upon you!)' thus adding "*wa rahmatu-llâh* (and Allah's Mercy)" (to his salutation). Any person who will enter Paradise will be like Adam in image. And creatures have been decreasing (in height) after him up till now."

(Al-Bukhârî and Muslim)

قِصَّةُ مُوسَى عَلَيْهِ السَّلامُ مع مَلَكِ الموْتِ عَلَيْهِ السَّلامُ

٧٨- عـــن أبي هريـــرة – رضي الله عنه – أن رسول الله ﷺ قال: "جاءَ ملـــكُ المـــوت إلى مُوسى عليه السلام فقال لَه: أجبْ ربَّك" قال: "فلَطَـــمَ موسى عليه السلام عينَ ملك الموت ففقأها" قال: "فرجع الملـــك إلى الله تعالى فقال: إنَّك أرْسَلْتني إلى عبدٍ لك لا يريد الموت وقد فقأ عيني" قال: "فرَدَّ الله إليه عينه وقال: ارجع إلى عَبْدي فقل:

أَلْحَـــياةَ تُـــريد ؟ فإن كنت تريدُ الحياة فضَعْ يَدَك على مَتْنِ ثَوْرٍ فما تَـــوارت يدُك من شعْرِه فإنك تعيش بها سنة قال: ثم مَهْ ؟ قال: ثم تمـــوت قـــال: فالآن من قريب رب أمتني من الأرض المقدسة رَمْيَةً بِحَجَـــرٍ" قال رسول الله ﷺ: "والله لو أنّي عِنْدَه لأرَيْتُكُمْ قَبْرَه إلى جانبِ الطريقِ عند الكَثِيب الأحمر". (مسلم والبُخاريُّ)

The story of Mûsâ (Moses) with the Angel of Death

78. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "The Angel of Death came to Mûsâ, peace be upon him, and said to him, 'Respond to (the call) of your Lord.' Mûsâ struck the eye of the Angel of Death and knocked it out. The Angel went back to Almighty Allah and said, 'You sent me to a servant of Yours who does not like to die and he knocked out my eye.' Allah restored his eye (to its place) and said, 'Go to My servant and say, 'Is it life that you want? If it is life that you want, place your hand on the body of an ox and you will live for (a number of) years equal to (the number of) the hair your hand covers.' (The angel said that to Mûsâ and) he said, 'What, then?' He (the angel) said, 'Then you will die.' He (Mûsâ) said, 'Let it be now.' (Then Mûsâ invoked Allah, saying,) 'O my Lord, make me die (as close) to the sacred land (as the distance caused by) throwing a stone (is)!'" The Messenger of Allah (PBUH) said, 'Had I been near that place, I would have shown you his grave by the side of the path at the red mound." (Muslim and Al-Bukhârî)

فَضْلُ الله عَلَى نبيِّه أيوب عليه السَّلامُ

٧٩- عـــن أبي هريـــرة – رضي الله عنه – أن رسول الله ﷺ قَال: "بينما أيوب يغتسل عُرياناً خرَّ عليه رِجْلُ جَرادٍ من ذَهبٍ فجعل يَحْثِي في ثَوْبِـــه فنادى ربُّه: يا أيوب ألم أكنْ أغنيتك عما ترى ؟ قال: بلى يا رب ولكن لا غنى لي عن بركتك". (البُخاريُّ والنَّسائي)

Allah's Favor upon His Prophet Ayyûb (Job)

79. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Once while Ayyûb was taking a bath, naked, a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord called him, saying, 'O Ayyûb, did I not make you rich enough more than what you are seeing (now)?' He said, 'Yes, O my Lord, (You did,) but I cannot do without Your blessings.'" (Al-Bukhârî and An-Nasâ'î)

من وساوس الشيطان

٨٠- عن أنس بن مالك – رضي الله عنه – عن رسول الله ﷺ قال: "قال الله عـــزَّ وجلَّ: إن أمتَّك لا يزالون يقولون ما كَذَا ؟ ما كذا ؟ حتى يَقُولُوا: هذا الله خلق الخلق فمن خلق الله؟" (مسلم)

A form of satanic insinuation

80. Anas Ibn Mâlik, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said,

"Allah, the Exalted in Might and the Ever-Majestic, said, 'Your *Ummah* will keep saying, 'What is this, what is this? until they say, 'Allah created the creation, but who created Allah?'" (Muslim)

فضل الصلاة على النبي ﷺ

٨١- عــن عبد الرحمن بن عوف – رضي الله عنه – قال: خرج رسول الله ﷺ فاتبعته حتى دخل نخلاً فسجد فأطال السجود حتى خفت أو خشــيت أن يكون الله قد توفاه أو قبضه، قال: فجئت أنظر فرفع رأسه فقال: "مالَكَ يا عبد الرحمن" قال: فذكرت ذلك له فقال: "إنَّ جبريل عليه السلام قال لي: ألا أبَشِّرُكَ، إنَّ الله عزَّ وجلَّ يقول لك: من صلَّى عليك صليت عليه ومن سلَّم عليك سلَّمت عليه".

(أحمد والبيهقي وأبو يعلى)

Asking Allah to send blessings on the Prophet (PBUH)

81. \`Abdur-Rahmân Ibn \`Awf, may Allah be satisfied with him, narrated, "Once the Messenger of Allah (PBUH) went out and I followed him until he entered (a patch of) palm trees. He prostrated (there) for so long time that I became afraid that Allah might have taken his soul. I came (close) to check (him) but he raised his head and said, 'What is it, O \`Abdur-Rahmân?' I told him that (which had befallen me) and he said, 'Jibrîl, peace be upon him, said to me, 'May I give you glad tidings? Allah, the Exalted in Might and the Ever-

Majestic, says to you, 'Whoever (asks Me to) send blessings on you, I shall send blessings on him; and whoever (asks Me to) send peace on you, I shall send peace on him.'" (Ahmad, Al-Bayhaqî, and Abû Ya`lâ)

الحثُّ عَلَى الأمْرِ بالمعرُوفِ والنَّهْي عَنِ المُنْكَرِ

٨٢- عـــن أبي سعيد الخدري – رضي الله عنه - يقول: سمعت رسول الله ﷺ يقـــول: "إن الله ليسأل العبد يوم القيامة حتى يقول: ما منعك إذا رأيـــت المـــنكر أن تُنكره ؟ فإذا لقَّن الله عبداً حُجته قال: يا ربِّ رجوتُك وفرقتُ من الناس". (ابن ماجه وابن حبان)

Enjoining the right and forbidding the wrong

82. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'Allah will surely question a servant (of His) on the Day of Resurrection until He says, 'What did prevent you from forbidding the wrong when you saw it?' When Allah lets a servant know the proof (of the wrong he committed), he would say, 'O my Lord, I wished for Your (reward) and kept away from people.'"

(Ibn Mâjah and Ibn Hibbân)

فَضْلُ فاتحةِ الكتاب

٨٣- عـــن أبي هريرة – رضي الله عنه - أن رسول الله ﷺ قال: "قال الله تعالى: قسمتُ الصلاةَ بيني وبين عبدي نصفين ولعَبْدي ما سأل فإذا

قـــال العبدُ: الحَمْدُ لله رب العالمين، قال الله تعالى: حَمِدني عبدي. وإذا قـــال: الـــرحمن الرحيم، قال الله تعالى: أَثْنَى عليَّ عبدي. وإذا قـــال: مالك يوم الدين قال: مَجَّدَني عبدي (وقال مرة: فَوَّض إليَّ عـــبدي) فـــإذا قال: إيَّاك نعبد وإيَّاك نستعين. قال: هذا بيني وبين عـــبدي ولعَـــبْدي ما سأل فإذا قال: اهدنَا الصِّراطَ الُمسْتَقيم صراط الذيـــن أنعمـــت عليهم غَيْرِ المغضوب عليهم ولاالضَّالين قال: هذا لِعَبْدي ولعبدي ما سأل". (مسلم)

The virtue of the opening (chapter) of the Book[1]

83. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Almighty Allah said, 'I have divided Prayer between Me and My servant into two halves and My servant will receive what he asks for. When the servant says, '(All) the praises be to Allah, the Lord of the worlds,' Allah says, 'My servant has praised Me.' And when he says, 'The Most Beneficent, the Most Merciful.' Allah, says, 'My servant has lauded Me.' And when he says, 'The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection),' Allah says, 'My servant has glorified Me.' – And once (the narrator) said (that Allah said (in this very regard,) 'My servant has committed (his will) to Me.' – And when he says,

[1] i.e., the Chapter of Al-Fâtihah, the first chapter in the *Qur'ân*. (Translator)

'You (Alone) we worship, and You (Alone) we ask for help (for each and every thing).' Allah says, 'This is (divided) between Me and My servant, and My servant will receive what he asks for.' And when the servant says, 'Guide us to the Straight Way, the Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as Jews), nor of those who went astray (such as Christians),' Allah says, 'This is for My servant, and My servant will receive what he asks for.'" (Muslim)

تَحْرِيمُ قَطْعِ الرَّحِمِ

٨٤- عـــن أبي هريرة – رضي الله عنه – عن النبي ﷺ قال: "إن الله خلق الخلق حتى إذا فرغ من خَلْقه قالت الرحم: هذا مقام العائذ بك من القطـــيعة. قـــال: نعم، أما ترضين أن أصِل من وصَلَك وأقْطع من قطعـــك ؟ قالت: بلى يا رب قال: فهو لك". قال رسول الله ﷺ: "فاقْـــرءُوا إن شـــئتُم فَهَلْ عَسَيْتُم إن توَلَّيْتُمْ أنْ تُفْسِدوا في الأرض وتقطّعُوا أرْحَامَكُمْ". (البخاري ومسلم)

The prohibition of severing ties of kinship

84. Abû Hurayrah, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Allah created the creation, and when He finished it, the *rahim* (ties of kinship) said, 'Here I seek refuge with You from being severed.' He said, 'Will you be satisfied if I favor whoever keeps your ties and withhold My Favors from whoever

severs your ties?' It said, 'Yes, O my Lord.' Then Allah said, 'So that is for you.'" The Messenger of Allah (PBUH) added, "*Recite if you wish, 'Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?'*"[1] (Al-Bukhârî and Muslim)

تَحْرِيمُ سَبِّ الدَّهْرِ

٨٥- عــن أبي هريرة – رضي الله عنه – قال: قال رسول الله ﷺ: "قال الله عــز وجل: يُؤْذِيني ابنُ آدم يَسبُّ الدهرَ وأنا الدهر بيدي الأمر أقَلِّب الليلَ والنهارَ". (مسلم وأبي داود والنَّسائي).

The prohibition of cursing time

85. Abû Hurayrah narrated, "The Messenger of Allah (PBUH) said, 'Allah, the Exalted in Might and the Ever-Majestic, said, 'Son of Adam annoys Me: he curses time and I am (the determiner of) time (and what happens during it); (all) affairs are in My Hand, (and) I alternate night and day.'" (Muslim, Abû Dâwûd, and An-Nasâ'î)

تَحْرِيمُ الكِبْرِ

٨٦- عــن أبي سعيد الخدري وأبي هريرة – رضي الله عنهما – قالا: قال رسول الله ﷺ: "العزُّ إزَارُه والكبرياءُ رِدَاؤهُ فمن ينَازِعْني عَذَّبْتُه".

(مسلم وابن ماجه وأبو داود)

[1] *Qur'ân*: 47: 22.

The prohibition of arrogance

86. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, and Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Might is His wrapper and grandeur is His garment.'[1] (Allah says,) 'Therefore, I shall torture whoever contends with Me concerning them[2].'"

(Muslim, Ibn Mâjah, and Abû Dâwûd)

عُقُوبَةُ المُتَخَاصِمِينَ

٨٧- عـــن أبي هريرة – رضي الله عنه – قال: قال رسول الله ﷺ: "تُفْتَحُ أبـــوابُ الجنَّةِ في كل اثنين وخميس" – قال معمر: وقال غير سهيل: "وتُعْرَضُ الأعمالُ في كل اثنين وخميس – فيغفر الله عز وجل لكلِّ عـــبدٍ لا يُشْرِكُ به شيئاً إلا المُتَشاحنين يقول الله للملائكة: ذروهما حتى يصطلحا". (أحمد)

The punishment of harboring hostility

87. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said. 'The gates of Paradise are opened on every Monday and Thursday.'"

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[1] i.e., might and grandeur are as close and attached to Allah as one's wrapper and garment are close to one's body. And, Allah knows best. (Translator)

[2] i.e., by being arrogant, haughty, and the like. (Translator)

Ma`mar said, "(Narrators) other than Suhayl said (that the Prophet said), 'And deeds are displayed (before Allah) on every Monday and Thursday, and Allah, the Exalted in Might and the Ever-Majestic, forgives every ser-vant (of His) who does not associate anything with Him (in worship) except for two persons who harbor enmity against each other. Allah says to the angels, 'Leave these two until they reconcile.'" (Ahmad)

إذا مَرِضَ العَبْدُ كُتِبَ لَهُ من الأجْر ما كانَ يعمَلُ به وهو صحيحٌ

٨٨- عــن عقبة بن عامر- رضي الله عنه – أن رسول الله ﷺ قال: "ليس من عمل يوم إلا وهو يُخْتَمُ عليه، فإذا مَرِض المؤمنُ قالت الملائكة: يا ربَّنا عبدك فلان قد حبسته فيقول الرب عز وجل: اختموا له على مثل عمله حتى يبرأ أو يموت". (أحمد)

Good deeds carried out in health are recorded as the same in illness

88. `Uqbah Ibn `Âmir, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "There is no deed done on a day but is sealed. So, if a believer becomes ill, the angels say, 'O our Lord, You have confined Your servant so and so (through illness).' The Lord, the Exalted in Might and the Ever-Majestic, says, 'Seal for him his same deeds until he recuperates or dies.'" (Ahmad)

الجنَّةُ لِمَنْ ذَهَبَ بصرَهُ فصَبَرَ واحتَسَبَ

٨٩- عـــن ابن عباس – رضي الله عنه – قال: قال رسول الله ﷺ: "يَقُول الله تـــبارك وتعـــالى : إذا أخذتُ كَرِيمتيْ عَبْدي فَصبرَ واحتَسب لم أرْضَ له ثواباً دون الجنة". (ابن حبان)

Keeping patient and hoping for reward on losing sight

89. Ibn `Abbâs, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah, Blessed and Glorified be He, says, 'If I take the two honorable (organs) of My servant (i.e., his two eyes) but he keeps patient and hopes for (My) reward, I will not be satisfied with any reward (for that) except Paradise.'"

(Ibn Hibbân)

فَضْـــلُ الفَقْـــرِ

٩٠- عـــن عـــبد الله بـــن عمرو بن العاص عن رسول الله ﷺ قال: "هل تَـــدْرُون أولَ مَـــن يَدْخُل الجنَّةَ من خلقِ الله ؟" قالوا: الله ورسوله أعـــلم. قال: "أول من يدخل الجنة من خلق الله الفقراء والمهاجرون الذين تُسَدُّ بهم الثُّغور ويُتقي بهم المكاره، ويموت أحدُهم وحاجَتُه في صـــدره لا يســـتطيعُ لهـــا قضاءً فيقول الله عز وجل لمن يشاء من ملائكـــته: ائـــتوهم فحيوهم، فتقول الملائكة: نحن سكّان سمائِك

وخيرتُك من خَلْقك أفتأمرنا أن نأتي هؤلاء فنُسلِّم عليهم ؟!! قال: إنّهــم كانوا عباداً يَعْبُدوني لا يشركون بي شيئاً، وتُسَدُّ بهم الثغور، ويتقي بهم المكاره، ويموت أحدهم وحاجته في صدره لا يستطيع لها قضاء، قال: فتأتيهم الملائكة عند ذلك فيدخلون عليهم من كل باب سلامٌ عليكم بما صَبَرْتُم فنعم عقبى الدار". (أحمد)

The virtue of poverty

90. `Abdullâh Ibn `Amr Ibnul-`Âs, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Do you know who will be the first to enter Paradise from Allah's creatures?" They (the listeners) said, "Allah and His Messenger know better." He said, "The first to enter Paradise from Allah's creatures are the poor people and the emigrants, with whom the openings (of a land or a place) are blocked, through whom hardships are avoided, and the one of whom dies with a need in his heart while not being able to fulfill it. Allah, the Exalted in Might and the Ever-Majestic, says to whomever He wants from among His angels, 'Go to them and salute them.' The angels say, 'We are the inhabitants of Your heavens and the elite among Your creation. So, (in spite of this), do You command us to go to these (people) to salute them?' He says, 'They were servants who used to worship Me (Alone), associating nothing with Me. (Besides), openings were blocked with them, hardships were avoided through them, and the one of them would die with a need remaining in his heart while not being able to fulfill it.'" He (the Prophet)

said, "Thereupon the angels come to them, entering to them from every gate (with the salutation) 'Peace be upon you, for that you persevered in patience! Excellent indeed is the final home!'" (Ahmad)

من أشراط الساعة الكبرى

٩١- عن أبي ذر – رضي الله عنه– قال: كنت مع النبي ﷺ على حمار عليه بَــرْذَعَةٌ أو قطيفةٌ قال: فذاك عند غروب الشمس فقال لي: "يا أبا ذر هل تــدري أين تغيبُ هذه ؟" قال: قلتُ: الله ورسوله أعلم قال: "فإنها تغــرب في عين حامئة تنطلق حتى تخرَّ لربها عزَّ وجلَّ ساجدةً تحت العــرش فإذا حانَ خرُوجها أذنَ الله لها فتخرجُ فتطلعُ، فإذا أرادَ أن يُطلعهـــا مـــن حيـــث تَغْـــرُبُ حَبَسَها فتقول: يا ربِّ إن مسيري بعـــيد، فـــيقولُ لهـــا: اطلعي من حيث غِبْتِ فذلك حين لا ينفعُ نفساً إيمانُها". (أحمد)

One of the major signs of the Hour[1]

91. Abû Dharr, may Allah be satisfied with him, narrated, "Once I was with the Prophet (PBUH) (riding) a donkey on which there was a saddle or a (piece of) velvet. That was at sunset. He said to me, 'O Abû Dharr, do you know where this (sun) sets?' I said, 'Allah and His Messenger know better.' He said, 'It sets in a spring of murky water, (then) it goes and prostrates

[1] i.e., of the Day of Resurrection. (Translator)

before its Lord, the Exalted in Might and the Ever-Majestic, under the Throne. And when it is time to go out, Allah allows it to go out and thus it rises. But, when He wants to make it rise where it sets, He locks it up. The sun will then say, 'O my Lord, I have a long distance to run.' Allah will say, 'Rise where you have set.' That (will take place) when no (disbelieving) soul will get any good by believing then.'" (Ahmad)

فضل بعض صيغ الحمد

٩٢- عن أنس - رضي الله عنه - قال: جاء النبي ﷺ في الصلاة فقال: الحمد لله حمداً كثيراً طيباً مباركاً فيه، فلمَّا قضى النبي ﷺ الصَّلاة قال: "أيُّكم القائلُ كذا وكذا" قال: فأرمّ القومُ. قال: فأعادها ثلاثَ مراتٍ، فقال رجل: لأنا قُلْتُها وما أردتُ بها إلا الخير، قال: فقال النبي ﷺ: "لقد ابتدرها اثنا عشر ملكاً فما دَرَوْا كيف يكتُبُوها حتى سألوا ربهم عزَّ وجلَّ، قال: اكتبوها كما قال عَبْدِي". (أحمد)

The virtue of a formula of praise

92. Anas, may Allah be satisfied with him, narrated, "A man came while the Prophet (PBUH) was performing prayer. The man said, '*Al-hamdu lillâhi hamdan kathîran tayyiban mubarakan fîh* (Much, good, and blessed praises be to Allah!)' When the Prophet (PBUH) finished the prayer, he said, 'Who said such and such (words)?' The people kept silent, so he repeated it three times. Then a man said, 'I said them, and I wished nothing but good.' The Prophet (PBUH) said, 'Twelve

angels came towards them as hastily (as if they were in a race), but they did not know how to record them until they asked their Lord, the Exalted in Might and the Ever-Majestic, and He said, 'Record them as My servant said (them).'" (Ahmad)

Glossary of Islamic Terms
(for Jame Al-uloom WAl-Hikam)

Terms	Meanings in brief only	Hadith No.
Hadith	Words, actions and sanctions of the Prophet Muhammad	1
Hejirah	Migration of the Prophet Muhammad from *Makka* to *al-Madina*	
'Ibadah	All forms of worship	
Sunnah	The practice and way of life of Prophet Muhammad. It comprises words, ac-tions and sanctions that are recorded in the collections of Hadith	
Al-Dajjal	Anti-Christ	2
al-Ihsan	Performance of good deeds; The highest level of deeds and worship	
al-Iman	Literally means belief, faith; to believe and to be convinced beyond the least shadow of doubt	
al-Islam	The religion which Allah has chosen to people as a way of life; based on *Sha-hadah, Sala`h, Zaka`h, Sawm and Hajj*	
al-Qadar	Divine Destiny	
Dabbat Ard-al	Beast of the earth	
Deen	Religion, a way of life based on the Qur'an and *Sunnah*; living in total submission to Allah and biding The Divine Guidance	
Ghusl	Ceremonial washing, bathing the whole body after discharging semen, end of menses, puerperium or coitus	
Gibreel	Gabriel; the Angel of Revelation	
Hour	The Day of Resurrection	
Kafir	Disbeliever, infidel; one who covers up the truth	
Tabi'un	Followers of the Prophet's companions	

al-Isra and al-Mi'raj	The Sacred Prophet's journey at night from the Sacred Mosque to *al-Aqsa* Mosque in Jerusalem on an animal called *al-Buraq*. *al-Mi'raj* means the midnight journey of the Prophet Muhammad to the seven heavens	3
al-safa and al-Marwa	Tow hills near the Sacred Mosque visited by *Hajjis* as a must	
Arafat	A famous place of *Hajj* on the east of *Makka* about 25 km from it	
Hajj	The pilgrimage to *Makka* performed in the month of *Zul-Hijjah*; 5th pillar of Islam	
Sahoor	A meal taken before dawn in *Ramadan*	
Salah	The five daily prayers performed at: dawn, midday, late afternoon, evening and night as well as optional prayers	
Sawm	Observing the fast in the Month of *Ramadan*	
Shahadah	To say: there is no god but Allah and Muhammad is His Messenger	
Sura	Any of 114 chapters of the Holy Qur'an	
Zakah	All kinds of obligatory charity; a certain fixed proportion of the wealth of every Muslim to be paid yearly to the needy Muslims	
Shari 'a	The body of doctrines and teachings that regulate the lives of Muslims and their relations with their Lord and the people in general	5
Tauqifiyah	Means no one is allowed to introduce any practice, rites or principles that are not stated in the Qur'an or *Sunnah*	
Halal	What is lawful in the eye of Islam	6
Haram	Non-*Halal*, prohibited	
Hima	Means forbidden and guarded; a portion of land reserved by a ruler; a prince's *Hima* is the thing forbidden by him to the others; Allah's *Hima* means pro-hibited things	
Nass	This includes the texts of the Holy Qur'an	

	and the Prophetic Hadith	
Fiqh	Jurisprudence in Islam, science of Shari'a	7
Nasiha	Means more than good advice and cou-nsel; represents all forms of sincerity, in all walks of life to all people	
Da 'wah	Means Islamic call	8
Harb	War, struggle, fight	
Jihad	Means to exert one's utmost endeavor in promoting a cause; it is a struggle for the cause of Allah	
Du'a	Supplication and invocation and prayers	10
Qiblah	The direction to which Muslims turn their face in prayer that direction is to words the *Ka'ba* at *Makka*	
Shubha	Literally means suspicion and confuse-dness; doubtful and uncertain whether something is *Halal* or *Haram*, good or bad	11
Zina	Fornication and adultery	14
Wudu	The washing made before offering prayer. It includes: intention, washing hands, rinsing mouth, cleansing nos-trils, washing face and arms to elbow, wiping head and ears, washing feet	16
Zimmi	Christians and Jews who live as citizens in the Muslim state	17
al-Ghaib	Means the unseen; to believe in Allah, Angels, His Book, Messengers, Day of Resurrection and *al-Qadar*	18
al-Taqwa	Means to do what Allah ordains and to avoid what He Prohibits	
Ummah	The Muslim community	19
al-Hayaa	Means a characteristic which impels one to discard bad acts and defers him to curtailing or usurping the rights of a person	20
Khajal	Is a sign of weak character; to be ashamed from doing, saying or asking for what is right	
al-Istiqama	Means standing erect; being constant in religion according the rules of the Qur'an	21

	and *Sunnah* in all walks of life	
Al-Hamdu Lillah	All praise and thanks are due to Allah	23
al-Tuhur	Performing total purification, i.e. bodily and spiritual purification	
Sadaqa	Means charity in general; comprises optional and obligatory (*Zakah*) alms-giving	
Subhana Allah	Glory be to Allah	
al-Istighfar	Seeking Allah's pardon and con-donation concerning past mistakes and misdeeds	24
al-Zulm	Means to put something in a wrong place; transgressing the proper limit; oppression	
al-Ansar	The Muslim Helpers and supporters from among the inhabitants of *al-Madinah al-Munawarah*	25
al-Muhajiroon	The Emigrants, those who migrated with The Prophet from *Makka* to *al-Madinah*	
Sahabah	The Prophet's Companions; *al-Ansar* and *al-Muhajiroon*	
Tahlilah	*Lailaha Illa Allah*: there is no god but Allah	
Takbirah	Means *Allah-u-Akbar*; Allah is the Greatest of All	
al-Birr	Means righteousness, piety and each and every obedience to Allah; all good deeds	27
Tahajjud	Optional prayers offered at night	29
Fard (Pl.Farad)	Means obligation and duties; it is of 2 kinds: -individual: *Salah*...- collective: Funeral prayer	30
Hadd (Pl. Hudood)	Means a prescribed punishment such as: stoning, cutting the hard for theft, etc	
al-Zuhd	To avoid what is *Haram* and doubtful; to seek for what is necessary and to leave what is not so, to be content with what Allah has provided with	31
(1) al-Ma'roof and (2)	(1) means every word, deed or quality that Islam regards as commendable; (2) every word, deed or moral that Islam regards as	34

al-Munkar	abominable	
Najash	Means bidding in auction with the sole intention of drawing higher bids from others so as do draw higher prices	35
Nafila	(pl.Nawafel) means each every volun-tary act: *Sadaqa*, *Salah*, etc..; every act that The Prophet recommends	38
wali	(pl.*Auliya*) means close worshipper, fai-thful servant; the one who believes in Allah, seeks His pleasure, observes His orders and avoids every disobedience	
Riba	Usury and interest	
Fuqahaa (The plural of Faqih)	One who is expert in *Fiqh* (Islamic Jurisprudence; a Muslim scholar with great knowledge in Fiqh.	39
al-Tawhid	Means to believes in the Oneness of Allah includes: *Tawhid al-Rububiya*: Divinity and Lordship. *Tawhid al-Ilahiya*: To direct all form of 'Ibadah to Allah alone, (worship) *Tawhid* of Names and Attributes: To believe in them as mentioned in the Q. and S. only and only to Him	42
Taghut	Refers to the creature who exceeds the limits of his creatureliness and rebels against Allah and imposed his will on others	
al-Riya	Includes all acts performed to show off	
al-Shirk	Consists of associating anyone or any-thing with the Creator, either in being, or Attributes or in the Exclusive Rights	
al-Faraed (or al-Furood)	1- obligation and individual duties 2- The prescribed shares, shares in estate and laws of inheritance	43
as-hab al-Furood	Means persons who are entitled to receive a statutory portion in the estate a deceased, legal heirs	
al-'Asabaat	Residuaries; the end group of inheritors after as-hab al-Furood	

Zaw-ul-Arham	The 3rd group inheritors, the relation connected through females such as: the son of the daughter	
Mushrik	One who worships ideals or associates other deities with Allah	44
Iddah	Means the period of waiting or the term of probation incumbent upon a woman in consequence of a dissolution of marriage, either by divorce and 4 month and ten days after death of her husband	
khamr	Any substance which intoxicates: wine, opium...; intoxicants	46
al-Bit '	A kind of *khamr* (intoxicant) made from honey and water	
al-Mizr	A kind of *khamr* (intoxicant) made from barely and water	
al-Munafiq	One who pretends to be a Muslim, but in fact disbelieves in Islam	48
al-Nifaaq	Hypocrisy; out word professional of the faith and concealment of disbelief	
al-Tawakkul	Trust in Allah without negligence of material means	49
Zikr	Remembrance of Allah see forms of Zikr at the end of this book	50

Glossary

(A Selection of Authentic *Qudsî* (Sacred) ***Hadîths***)

(PBUH): A formula literally meaning Peace be upon him, and it is specified to be put in this form only when referring to Prophet Muhammad.

**`asr:** Literally meaning "afternoon" and usually used with "Prayer" as "The `*Asr* Prayer" to refer to the prayer whose due time starts with the afternoon.

fajr: Literally meaning dawn and usually used with Prayer as The *Fajr* Prayer to refer to the prayer whose due time starts at dawn.

hadîth: Any of the statements of the Prophet ﷺ, i.e., his sayings, deeds, and approvals, etc.

imâm: Often rendered as leader.

îmân: Generally rendered as religious belief or faith, and sometimes the Arabic word is retained, being a fundamental term in Islam.

***`ishâ'*:** Literally meaning night and usually used with Prayer as The *`Ishâ'* Prayer to refer to the prayer whose due time starts at night about twenty-three minutes after sunset.

jihâd: Fighting in the cause of Allah or any kind of effort exerted for keeping Allah's Word superior. It is regarded as one of the pillars of Islam.

khamr: Any intoxicant is included in the general Arabic term *khamr'*.

maghrib: Literally meaning sunset and usually used with Prayer as The *Maghrib* Prayer to refer to the prayer whose due time starts at sunset.

musnad: Collections of *hadîth*s arranged not in accordance with the subject matter but under the name of the person who transmitted them from the Prophet ﷺ.

rak`ah: Unit of prayer.

sahîh: The word *sahîh* literally means "authentic" or "sound"; and it is sometimes connected to the names of the books mainly containing collections of authentic *hadîth*s such as the Two *Sahîh*s of Al-Bukhârî and

Muslim where there are the most authentic versions of *hadîths*.

sunnah: The original meaning of the word is “way” or “path to be followed,” but it is used as a technical term for all the authentically transmitted words, actions, and sanctions of the Prophet ﷺ.

tahlîlah: To say *Lâ ilâha ill Allah* (There is no god but Allah).

tahmîdah: To say *Al-hamdu lillâ*h (Praise be to Allah).

takbîrah: To say *Allâhu akbar* (Allah is Greatest).

tasbîhah: To say *Subhan Allâh* (Glory be to Allah or How far Allah is from imperfection).

ummah: This word is usually translated as nation yet it is used here in its Arabic form as its meaning is capable of more than that. For, it refers to the nation of Prophet Muhammad ﷺ in all times and places as well as to those who believe in him from among jinns or even the inhabitants of any other planet.

zakâh: Often rendered as “alms tax” or “poor due”. It is one of the pillars of Islam observed by paying a tax levied on a Muslim’s wealth and distributed among the poor.

zuhr: Literally meaning noon and usually used with Prayer as The *Zuhr* Prayer to refer to the prayer whose due time starts at noon.

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